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# AN ANALYSIS OF TEXTUAL CHANGES IN "THE BOOK OF ABRAHAM" AND IN THE "WRITINGS OF JOSEPH SMITH, THE PROPHET" IN THE PEARL OF GREAT PRICE

BY

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CHAPTER I

INTRODUCTION

## The Problem and Its Justification

The purpose of this study is to compare all the major printings of the texts of "The Book of Abraham" and the "Writings of Joseph Smith," both presently contained in The Pearl of Great Price, to note the various changes in the texts and to evaluate the significance of those changes.

Textual changes in various editions and printings of any material frequently occur, sometimes through revision by authors and editors, sometimes through printing errors. An analysis of the changes often show them to be significant. The Pearl of Great Price is one of the four accepted books of scripture in the Church of Jesus Christ of Latter-day Saints. Many sermons from the pulpit have been given by exegetes of Mormonism proclaiming the material in the book authentic scripture. Contrariwise, opposition to the book as scripture has been maintained by the so-called critics of Mormonism. Perhaps the most criticized book in The Pearl of Great Price is "The Book of Abraham."[1]

The writer felt that an analysis of the textual changes of

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[1]The criticisms, both Mormon and non-Mormon, have been briefly discussed in "A Study of The Book of Abraham," (unpublished Master's Thesis, Brigham Young University, 1946), by Charles Haggerty, pp. 72ff. A more detailed study of the criticisms of this book is presently in progress by Calvin D. McComber, Jr.; therefore, space in this thesis will not be taken for the discussion of this problem, except where the criticism concerns the changes of the text.

the portion of The Pearl of Great Price in question would disclose much helpful information. In the past other of the Latter-day Saint scriptures have been examined and compared with previous printings of the particular text. In these studies note was taken of the various changes in the wording of the texts, and discussions were made of the significance of the changes. In 1955, Melvin J. Petersen wrote a thesis entitled, "A Study of the Nature of and the Significance of the Changes in the Revelations as Found in a Comparison of the Book of Commandments and Subsequent Editions of the Doctrine and Covenants." In 1958, James R. Harris wrote a thesis entitled, "A Study of the Changes in the Content of the Book of Moses from the Earliest Available Sources to the Current Edition." The present thesis will be a similar comparison for the books in The Pearl of Great Price called, "The Book of Abraham" and the "Writings of Joseph Smith." "The Book of Abraham" is the record translated from Egyptian papyrus by Joseph Smith; it contains five chapters. The "Writings of Joseph Smith" contains three articles:

1. "An Extract from a Translation of the Bible, being the twenty-fourth chapter of Matthew, commencing with the last verse of the twenty-third chapter, King James' Version."

2. "Extracts from the History of Joseph Smith, the Prophet."

3. "The Articles of Faith of the Church of Jesus Christ of Latter-day Saints."

## The Plan of Procedures

The nature of this study demands that the writer treat the above three texts of the "Writings of Joseph Smith" along with "The

ook of Abraham" individually as four separate problems in this thesis. All changes are tabulated according to the above four divisions by frequency and kind. The primary objective has been to make a parallel comparison of the current edition (1957) of The Pearl of Great Price with the earliest available source for the particular text being examined. All additions, omissions, and changes in the wording are underscored. An attempt was also made to determine in which publication these changes first occurred. The following abbreviations will be used to denote the various texts used in the comparison:

T&S — The Times and Seasons. This was a Church periodical published in Nauvoo. It was discontinued before the Church moved west.

MS — The Millennial Star. This is a Church periodical published in Liverpool, England. It was started during the lifetime of Joseph Smith and reprinted many of the articles published in the Times and Seasons.

1851 — The first edition of The Pearl of Great Price, printed in Liverpool by F. D. Richards in 1851.

1878 — The first American edition of The Pearl of Great Price, printed in Salt Lake City by Orson Pratt in 1878.

1879 — The second Liverpool edition of The Pearl of Great Price, printed by William Budge in 1879.

1882 — The second American edition of The Pearl of Great Price, printed by Albert Carrington in 1882.

1888 — The Pearl of Great Price, printed in Salt Lake City by the Deseret News Company in 1888.

1891 — The Pearl of Great Price, printed by George Q. Cannon & Sons in Salt Lake City in 1891.

Tal — Elder James E. Talmage was commissioned by the First Presidency to revise The Pearl of Great Price in 1900. In making this revision, he marked two 1888 editions of The Pearl of Great Price; one for footnotes, the other for textual changes. These books are preserved in the Special Collections department of the Brigham Young University Library.

1902 — The revisions of Elder Talmage first appeared in The Pearl of Great Price in 1902, published in Salt Lake City. The changes which appeared in this edition but were not marked by Elder Talmage in one of his two 1888 editions mentioned above are classified in this category. Elder Talmage is considered responsible for all the changes in this edition even though they are not found marked in his two books.

All subsequent editions were printed in Salt Lake City and any textual change found will be noted by the year of publication.

Opposite each page of the parallel comparison is a "b" page which shows the changes of wording and spelling. The above abbreviations are used to denote the particular edition in which the change first occurred. For example, in Abraham 3:20 the word "of" was missing in the 1878 text. This error was perpetuated in the editions following, and Elder Talmage discovered the error and reinstated this word as he was revising the text. It appears thus:

1878 — omitted: of
Tal — added: of

Another example is given in the following. In the "History of Joseph Smith, the Prophet," the wording of verse 41, was slightly rearranged in 1902. On the "b" page in this thesis opposite to this verse appears:

1902 — to the last verse — to — verse to the last

When two hyphens (--) appear in the place for the date of publication, the change in question is peculiar to texts which are listed afterward. For example, in "The Articles of Faith," article number eleven, the word "worshiping" was spelled "worshipping" in some publications but not in all. It is noted in the following manner:

-- worshiping spelled worshipping in [illegible], 1879, 1882, & 1891.

The writer recognizes the existence of the non-Mormon position, but for this study the validity of Joseph Smith's claims is assumed.

CHAPTER II

THE BOOK OF ABRAHAM

## Background of the Problem

The history behind "The Book of Abraham" is one of mystery.[1] In 1835, Michael Chandler visited Joseph Smith to have some characters on an Egyptian papyrus translated, which he, Chandler, found with one of the eleven mummies willed to him by his dying uncle. At this time, four mummies and two or more papyrus rolls were purchased from Chandler and Joseph Smith began to translate parts of the papyrus. Soon he announced that one papyrus roll was written by the ancient Patriarch Abraham, and another by Joseph who was sold into Egypt. The Prophet Joseph Smith was heavily burdened with the duties of leading the Church, but notwithstanding this, he periodically found time to do some work on the papyrus.[2]

Joseph Smith recorded many times that he spent the day working on an "Egyptian Alphabet and Grammar." The last entry in the prophet's journal in connection with working on the Alphabet

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[1] Until recently, little was known concerning the discovery of the Egyptian relics and what happened to them after the Church moved west. Research in this field has been compiled in James R. Clark's The Story of the Pearl of Great Price (Salt Lake City: Bookcraft, 1955).

[2] Quotations of the several entries of the prophet's journal concerning his translating and working with the Egyptian relics appear in Sidney B. Sperry's Ancient Records Testify in Papyrus and Stone (MIA Course of Study for 1938-39), pp. 39-59.

and Grammar was on October 1, 1835.[1] The remainder of the references to his working on the papyrus are in connection with his translation of the record proper.

Some have theorized that Joseph Smith did not compile the Alphabet and Grammar. They believe that Abraham compiled it because he (Abraham) felt or was inspired that the future translator (Joseph Smith) of his record would need this additional aid to understand the language. Therefore, according to this theory, Joseph Smith first translated the "key" to the language provided for him by Abraham and then proceeded to the bulk or main body of the record. The writer, however, does not feel to agree with this theory. The writer has viewed the "Egyptian Alphabet and Grammar" which is presently preserved in the Church Historian's Office. It is written in a book approximately eight by twelve inches in size. The prophet divided the book into five parts each having a heading: "Egyptian Alphabet Fifth Degree," "Egyptian Alphabet Fourth Degree," etc. In the left margin, some characters were transcribed, and to the right of these characters were written the translation of each of the characters for that particular "degree." Many pages in this book were left blank, leaving the impression that the Alphabet and Grammar was not a mere translation of something already compiled by Abraham, but to the contrary was the product of Joseph Smith's expanding knowledge of the language. It appears that the prophet intended to

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[1] Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints. Period I. History of Joseph Smith by himself, with introduction and notes by B. H. Roberts (Salt Lake City: Deseret News, 1948), II, 286.

expand his work, and thus he left blank pages interspersed throughout the book.

## The Method of Translation

The question of how the Prophet Joseph Smith translated the Egyptian record has intrigued many. Some have claimed that it was translated by the Urim and Thummim,[1] some by inspiration,[2] others by only his acquired knowledge of the Egyptian language.[3]

The Reorganized Church has had their problems with the question of the divinity of "The Book of Abraham." At first, they considered it equal with Joseph Smith's other revelations.[4] Now they feel to reject it, because the doctrines contained therein are in opposition to their present-day teachings.[5] If Joseph Smith translated it at all, they now claim, itwas without the "power of God" to help him.[6]

The basis for some believing that the Urim and Thummim was used to translate the Egyptian record is that some statements were

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[1]Arch S. Reynolds, The Book of Abraham Brought Forth by Divine Means (Springville, Utah: Art City Publishing Co., 1951), pp. 17-18.

[2]Personal Interview with A. William Lund, Assistant Church Historian, April, 1959.

[3]Brigham H. Roberts, New Witness For God (Salt Lake City: Deseret Book Co., 1950), II, 140.

[4]"The Early Revelations," The True Latter-day Saints Herald. Published by the Reorganized Church, Cincinnati, Ohio. I (March, 1860) 63.

[5]One God or Many. Mimeographed as distributed by the Reorganized Church, p. 12.

[6]Ibid.

recorded by early brethren to this effect. On December 27, 1841, Wilford Woodruff recorded in his daily journal that at the home of Joseph Smith, the prophet showed the Urim and Thummim to some of the Twelve.[1] Two months later Elder Woodruff recorded in his journal under the date of February 19, 1842:

> The Lord is blessing Joseph with power to reveal the mysteries of the kingdom of God; to translate through the Urim and Thummim ancient records and hieroglyphics old as Abraham or Adam which cause our hearts to burn within us while we behold their glorious truths opened unto us.[2]

Wilford was very close to the prophet during these months. He in company with John Taylor and Reuben Hedlock worked with the Prophet Joseph Smith in the Times and Seasons office publishing the issues containing "The Book of Abraham." Therefore, it is thought by some that Brother Woodruff's knowledge was first hand and should not be questioned.

Elders Parley P. Pratt and Thomas Ward were editors of the Millennial Star in Liverpool, England, and were not personally present in Nauvoo at the time this book was being published. However, somehow they received word concerning it and printed the following:

> The record (Book of Abraham) is now in course of translation by means of the Urim and Thummim, and proves to be a record written partly by the father of the faithful Abraham, and finished by Joseph when in Egypt.[3]

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[1]Matthias F. Cowley, Wilford Woodruff (Salt Lake City: Deseret News, 1909), 157.

[2]Sidney B. Sperry, op. cit., p. 57.

[3]"Editorial Remarks," Latter-day Saints' Millennial Star, III (July, 1842), 47.

Joseph Fielding Smith questions the above statements concerning the use of the Urim and Thummim, and says that, "Statements of translation by the Urim and Thummim after that date (1830) are evidently errors."[1]

Some have felt to question Wilford Woodruff's correctness in calling the instrument the Urim and Thummim. On the same date of December 27, 1841, Elder Woodruff claims to have been shown the Urim and Thummim, Brigham Young recorded in his history the showing of the instrument—only he said that it was the "seer stone."

> —27.—I met with the Twelve at brother Joseph's. He conversed with us in a familiar manner on a variety of subjects, and explained to us the Urim and Thummim which he found with the plates, called in the Book of Mormon the Interpreters. He said that every man who lived on the earth was entitled to a seer stone, and should have one, but they are kept from them in consequence of their wickedness, and most of those who do find one make an evil use of it; he showed us his seer stone.[2]

It may also be possible that Elders Pratt and Ward received their knowledge of the prophet's translating "by means of the Urim and Thummim" from Wilford Woodruff and that they only perpetuated the information that was given them by him.

The translation of the Egyptian language was in the pioneer stage in the days of Joseph Smith. Thomas Young and Jean Francois Champollion had both published books on the language and their effort in translating it. However, they were only able to translate, at

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[1] Joseph Fielding Smith, Doctrines of Salvation, compiled by Bruce R. McConkie. (Salt Lake City: Bookcraft, 1956), III, 225.

[2] "History of Brigham Young," Millennial Star, XXVI, No. 3 (February 20, 1864), 118-19.

this time, single words and simple phrases and sentences; whereas, Joseph Smith was faced with a greater task of complex sentence structure and composition. Charles Haggerty feels that,

> . . . Joseph Smith was not a linguist in the generally accepted meaning of the word. Truly he had superficial knowledge of a few languages, but his training in any of these was at best very elementary. He probably never had beyond what is now first year Hebrew in a college curriculum, and his Greek, German, etc., were more elementary still. If Joseph Smith translated any ancient language he could have done it only by a power beyond his own native ability.[1]

The writer feels that it does not matter whether "The Book of Abraham" was translated by the Urim and Thummim, the seer stone, or inspiration. One of these methods should not be considered inferior to the others--all are divine methods of revelation. The meaning of Urim and Thummim is "Lights" and "Perfections".[2] The Prophet Joseph Smith received some of the earlier revelations by means of this instrument; however, he evidently soon became so infused with the light of God that these aids were no longer needed to receive the word of the Lord.

Just how the Urim and Thummim, the seer stone, or inspiration operates in translating languages has been a problem to a great many. Joseph Smith recorded nothing about the operation of the Urim and Thummim in connection with translating The Book of Mormon. The Prophet merely stated, however, that it was translated "through the

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[1] Charles Haggerty, "A Study of the Book of Abraham" (unpublished Master's Thesis, Brigham Young University, 1946), p. 37.

[2] Sidney B. Sperry, Our Book of Mormon (Salt Lake City: Stevens & Wallis, Inc., 1947), p. 25.

medium of the Urim and Thummim . . . by the gift and power of God."[1] Oliver Cowdery tells us essentially the same thing. He adds nothing to clarify this problem.[2] In the statements of the other witnesses, however, we notice a possible explanation of how the divine instruments operate. David Whitmer wrote:

> Joseph would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment did appear, and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English. Brother Joseph would read the English to Oliver Cowdery, who was his principal scribe, and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear. Thus the Book of Mormon was translated by the gift and power of God, and not by any power of man.[3]

Edward Stevenson stated that Martin Harris told him the following:

> By aid of the seer stone, sentences would appear and were read by the Prophet and written by Martin, and when finished he would say, "Written," and if correctly written, that sentence would disappear, and another appear in its place, but if not written correctly, it remained until corrected, so that the translation was just as it was engraven on the plates, precisely in the language then used.[4]

To some, the above statements are misleading. At first

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[1] Joseph Smith, op. cit., IV, 537.

[2] "Last Day of Oliver Cowdery," Deseret News Weekly, IX (April 13, 1859), 48.

[3] David Whitmer, An Address to All Believers in Christ (Richmond, Missouri, 1887), p. 17.

[4] Martin Harris, "Statement to Edward Stevenson," Millennial Star, XLIV (February 6, 1882), 86-87.

glance the statements of David Whitmer and Martin Harris seem to indicate that the method of translation was merely a mechanical process. This would mean that the divine interpreters used the prophet, instead of the prophet using the divine interpreters. These statements on the method of translating seem to some to be in direct contradiction of the statement on the method of translating which the Lord gave when he told Oliver Cowdery the reason why he failed to translate.[1] Oliver failed because he anticipated that the translation would be given him automatically or in a mechanical fashion. But to the contrary, Oliver was told that he must first study it out in his mind. Hence, if one concludes that the statements of the witnesses and the Word of the Lord contradict each other, then he must judge one or the other incorrect. However, the writer feels that these statements are not in contradiction but are in harmony with each other. How is this possible? Perhaps B. H. Roberts gives the best explanation which brings the statements of the witnesses into unity with the word of the Lord:

> . . . This description in the Doctrine and Covenants implies great mental effort; of working out the translation in the mind, and securing the witness of the Spirit that the translation is correct. In all this, Urim and Thummim are helpful. They are an aid doubtless to concentration of mind. They may have held at the time just the characters to be translated at the moment, and excluded all others; the translation thought out in the seer's mind may also have been reflected in the interpreters and held there until recorded by the amanuensis, all of which would be incalculably helpful. But since the translation is thought out

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[1] Doctrine and Covenants 9:7-9.

> in the mind of the seer, it must be thought-signs as are at his command, expressed in such speech-forms as he is master of; for man thinks, and can only think coherently, in language; and, necessarily, in such language as he knows. . . .[1]

Orson Pratt said that he saw the prophet translating the Egyptian papyrus "by inspiration."[2] Whether the omission of mentioning the use of an instrument is significant or not may be debated by some.

The writer feels that whether the prophet translated by inspiration or by an instrument, the process would essentially be the same; it would have to be thought out in the Seer's mind. The writer feels that this study may shed new light on this concept of thinking the translation out in the mind before receiving the burning witness that it is correct.

With this introduction and background, we now proceed to the study of the textual development of "The Book of Abraham" after it was translated by Joseph Smith.

For Abraham 1:1 through 2:18 we have had available for this study a photographic copy of a manuscript that appears to be in the handwriting of Joseph Smith and one of his scribes. In 1957, Wilford Wood of Woods Cross, Utah, purchased Joseph Smith's leather letter case which was in the possession of Mr. Charles E. Adamson of

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[1] Brigham H. Roberts, Defense of the Faith and the Saints (Salt Lake City: Deseret News, 1912), I, 280.

[2] Orson Pratt, "Personal Reminiscences and Testimony Concerning the Prophet Joseph Smith and the Church, etc.," Journal of Discourses, III, 176.

Wilmette, Illinois. The contents of the letter case was examined and the handwritten manuscript of the text of Abraham 1:1 through 2:18 was found.[1]

In the following pages this "Idamon" manuscript, as some have chosen to call it, or Manuscript "A" as it shall be called in this thesis, will be compared to the current (1957) printing of "The Book of Abraham." The handwritten manuscript is typed in the left column and the 1957 text in the right column. For Abraham 2:19 through 5:21, the earliest available text is the one printed in the March 15, 1842 issue of the Times and Seasons published in Nauvoo, Illinois. No handwritten manuscript for this part of "The Book of Abraham" was available for this study. All of the changes in wording are underscored in both texts. On the opposite page, these changes are described with the dates that these changes first occurred.

The additions, omissions, and changes in punctuation and wording have been tabulated. The tabulations for Abraham 1:1 through 2:18 and Abraham 2:19 through 5:21 are separate.[2]

There is a second manuscript preserved in the Church Historian's Office, which is similar to Manuscript "A". The major difference between this manuscript and Manuscript "A", is that the second manuscript begins with Abraham 1:4; the first three verses were

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[1] Richard L. Evans, "Illinois Yields Church Documents," Improvement Era, XL (September, 1937), 543.

[2] See Appendix A and Appendix B.

omitted. The writer has briefly compared the two manuscripts. For the convenience of this thesis, this second manuscript will be called Manuscript "[illegible]", or Ms. "[illegible]". The significant differences between the two manuscripts have been noted in the parallel comparison that follows.

Translation of the Book of Abraham written by his own hand upon papyrus and found in the catacombs of Egypt.

In the land of the Chaldeans, at the residence of my fathers, I, Abraham, saw that it was needful for me to obtain another place of residence; and, seeing there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same: Having been a follower of righteousness; desiring to be one who possessed great knowledge; a greater follower of righteousness; and to

THE BOOK OF ABRAHAM

Translated From the Papyrus, by Joseph Smith.

A Translation of some ancient Records, that have fallen into our hands from the catacombs of Egypt.—The writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus. See History of the Church, vol. 2, pp. 235, 236, 348-351.

CHAPTER 1.

1. In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence;

2. And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of

The following caption appeared in the Millennial Star issue:

THE BOOK OF ABRAHAM

The following is a translation of some ancient records that have fallen into our hands, from the catacombs of Egypt, purporting to be the writings of Abraham, while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus.--Ed. of "Times and Seasons."

The underscoring in the above indicates principle changes.

1851 Added: Translated From The Papyrus, By Joseph Smith.
— The following is printed only in the MS.
— catacombs spelled catecombs in T&S and 1851.
— purporting to be printed in T&S, MS, and 1851.
(Note: James E. Talmage wrote these three words in the margin of his 1888 PGP, but crossed it out and did not reinstate them in his revised 1902 edition.)
1851 Ed. of "Times and Seasons," to Times & Seasons, Vol. III. p. 704.
Tal Deleted: Times & Seasons, Vol. III, p. 704.
1921 Added: See History of the Church, vol. 2, pp. 235, 236, 348-351.

T&S M. seeing to finding

T&S added: myself

T&S added: also

— greater spelled great in 1879, 1882, and 1891.

T&S added: and to be

possess a greater knowledge; a father of many nations; a prince of peace, and desiring to receive instructions, and to keep the commandments of God; one who keeps the commandments of God; a rightful heir; a high priest, holding the right belonging to the fathers, from the beginning of time; even from the beginning, or before the foundations of the earth, down to the present time; even the right of the first born, on the first man, who is Adam, or first father, through the fathers, unto me.

I sought for mine appointment unto the priesthood according to the appointment of God, unto the fathers, concerning the Seed.

my fathers having turned from their righteousness, and from the holy commandments, which the Lord their God had given unto them, unto the worshiping of the gods of the heathen,

righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers.

3. It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the firstborn, on the first man, who is Adam, our first father, through the fathers unto me.

4. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed.

5. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshiping of the gods of the heathen; utterly refused to hearken

T&S added: and to be

T&S omitted: one who keeps the commandments of God
T&S added: I became

T&S added: It was conferred upon me from the fathers; it came down from the fathers

T&S omitted: down

T&S added: you

{1902 first born to first-born
{1949 first-born to firstborn

Tal or to our

— worshiping spelled worshipping in T&S, MS, 1851, 1879, 1882, and 1891.
— heathen spelled heathens in T&S, MS, 1851, 1878, 1879, 1882, 1888, and 1891.
(Note: Ms. " " reads "heathens")

utterly refused to hearken to my voice for their hearts were set to do evil, and were wholly turned to the god of Elkkener, and the god of Libnah, and the god of Mahumackrah, and the god of Aoash, and the god of Paraoh King of Egypt, therefore they turned their hearts to the sacrifice of the heathens, in offering up their children unto these dum idols, and hearkened not unto my voice, but endeavoured to take away my life by the hand of the priest of Elkkener.

The priest of Elkkener was also the priest of Pharaoh, now at this time it was the custom of the priest of Pharaoh the King of Egypt to offer up upon the alter which was built in the land of Chaldea for the offering unto these strange gods, both men women and children, and it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god of Shagreel, even after the manner of the Egyptians.

to my voice;

6. For their hearts were set to do evil, and were wholly turned to the god of Elkenah, and the god of Libnah, and the god of Mahumackrah, and the god of Korash, and the god of Pharaoh, king of Egypt;

7. Therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice, but endeavored to take away my life by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh.

8. Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the alter which was built in the land of Chaldea, for the offering unto these strange gods, men, women, and children.

9. And it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god of Shagreel, even after the

T&S Elkkenar to Elkenah

T&S Kosah to Korash

T&S heathens to heathen

T&S these dum to their dumb (Note: Ms. "t" reads "their dumb")

— endeavored spelled endeavoured in Orig., MS, 1851, 1882, and 1851.
— " " endeavored in T&S, 1878, 1879, 1888, and 1902 to the present.

T&S Elkkener to Elkenah

T&S Elkkener to Elkenah

1851 omitted: both (Note: Talmage had this word written in the margin of his 1888 POP, but crossed it out.)

— came spelled come in T&S.

(Now the god of Shagreel was the sun) even a thank offering of a child did the priest of Pharaoh offer upon the altar which stood by the hill called Potipher's hill at the head of the plain of Olishem.

Now this priest had offered upon this altar three virgins at one time who were the daughters of Onitah, one of the royal descent directly from the loins of Ham; these virgins were offered up because of their virtue, they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar.

And it was done after the manner of the Egyptians, and it came to pass, that the priests, laid violence upon me, that they might slay me also, as they did those virgins, upon this altar, and that you might have a knowledge of this altar, I will refer you to the representation at the commencement of this record.

manner of the Egyptians. Now the god of Shagreel was the sun.

10. Even the thank-offering of a child did the priest of Pharaoh offer upon the altar which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem.

11. Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

12. And it came to pass that the priests laid violence upon me, that they might slay me also, as they did those virgins upon this altar; and that you may have a knowledge of this altar, I will refer you to the representation at the commencement of this record.

— sun spelled son in T&S.

T&S a to the

T&S Potipher's to Potipher's

— came spelled come in T&S.

1851 might to may (Note: Talmage had the word "might" written in the margin of his 1888 PGP, but crossed it out.)

It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkkener, Libnah, Mahmackrah, and also a god like unto that of Pharaoh King of Egypt that you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldeans Rahleenos.

And as they lifted up their hands upon me, that they might offer me up, and take away my life, behold I lifted up my voice, unto the Lord my God, and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by my feet and immediately loosed my hands.

And his voice was unto me, Abram, Abram, behold my name is Jehovah, and I have heard thee, and have

13. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt.

14. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldeans Rahleenos, which signifies hieroglyphics.

15. And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord hearkened and heard, and he filled me with the vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my hands;

16. And his voice was unto me: Abraham, Abraham, behold, my name is Jehovah, and I have heard thee,

T&S Elkkoner to Elkenah

T&S added: Korash (Note: Bs. "B" also omitted this word.)

— these spelled the in 1879, 1882, and 1891.

{ MS Chaldeans to Chaldean
{ Tal Chaldean to Chaldeans

{ T&S added: which signifies Hyeroglyphics
{ MS Hyeroglyphics to hieroglyphicks
{ 1851 hieroglyphicks to Hieroglyphics

1902 a to the (Note: This was not marked in Talmage's 1888 POP to be changed.)

T&S my feet to me

T&S loosed my hands to unloosed my bands (Note: Bs. "L" reads "loosed my bands")

B Abram! Abram! to Abraham! Abraham!
(Note: Talmage had the "ha" of Abraham crossed out with ink accompanied with a removal sign for the printer, every time it appeared in his 1888 POP except for verse 1, but it still appeared as "Abraham" in his 1902 edition.)

come down to deliver thee, and to take thee away from thy fathers house, and from all thy kinds-folks, into a strange land, which thou knowest not of, and ƒ/ó&/ɑ//

this because they have turned their hearts away from me, to worship the god of Elkkener, and the god of Libnah, and of Mahmackrah, and the god of Pharaoh King of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abram my son to take away thy life; behold I will lead thee, by my hand, and I will take thee, to put upon thee my name, even the priesthood of thy father, and my power shall be over thee, as it was with Noah, so shall it be with thee, that through thy ministry, my name shall be known in the earth forever, for I am thy God.

..ehold, Potiphar's hill was in the land of Ur, of Chaldea, and

and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kins-folk, into a strange land which thou knowest not of;

17. And this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life.

18. Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee.

19. As it was with Noah so shall it be with thee; but through thy ministry my name shall be known in the earth forever, for I am thy God.

20. Behold, Potiphar's Hill was in the land of Ur, of Chaldea. And

MS fathers to father's
T&S kinds-folks to kin-folks
1851 kin-folks to kins-folk

T&S omitted: ~~the God~~

T&S Elkkanar to Elkanah

T&S added: the God

T&S added: & the God of Korash
MS & to and

MS Abram to Abraham

Pal that to but

— forever spelled for ever in MS, 1851, 1878, 1879, 1882, and 1891.

T&S Potipher's to Petipher's

the Lord broke down the altar of Elkkener, and of the gods of the land, and utterly destroyed them, and smote the priest, that he died and there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies king by royal blood.

Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth; from this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Zeptah, which in the Chaldee signifies Egypt, which signifies that which is forbidden. When this woman discovered the land it was under water, who after settled her sons in it, and thus from Ham, sprang that race, which preserved, the curse in the land.

the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh; which Pharaoh signifies king by royal blood.

21. Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth.

22. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

23. The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden.

24. When this woman discovered the land it was under water, who afterward settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land.

T&S Elkkener to Elkenah

T&S Zeptah to Egyptus (Note: Ms. "Z" also reads "Zeptah")
{ MS Chaldea to Chaldee
{ Tal Chaldea to Chaldean

{ T&S after to afterwards
{ 1902 afterwards to afterward (Note: This was not marked in Talmage's 1888 FGP to be changed.)

Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptea, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal. Pharaoh being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate, that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also Noah his father, who blessed him with the blessings of the earth and with the blessings of wisdom, but cursed him as pertaining to the priesthood.

Now, Pharaoh being of that lineage by which he could not have the right of priesthood, notwithstanding, the Pharaoh's would feign claim it from Noah, through Ham, therefore my father was led away by their idolatry, but I shall endeavour hereafter to delineate

25. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

26. Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

27. Now, Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry;

28. But I shall endeavor, here-

T&S Egyptes to Egyptus

1851 added: of

MS Pharaoh's to Pharaohs
T&S feirn to fain (Note: Ms. "i" reads "fain")

{-- endeavor spelled endeavour in Orig., MS, 1851, 1882, and 1891.
{-- " " endeavor in T&S, 1878, 1879, 1888, 1902 to the present.

the chronology running back from myself to the beginning of the creation, for the records have come into my hands which I hold unto this present time.

Now after the priest of Elkkener was smitten that he died there came a fulfilment of those things which were spoken unto me, concerning the land of Chaldea that there should be a famine in the land, and accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented, because of the famine, and he repented of the evil which he had determined against me, to take away my life, but the records of the fathers, even the patriarch's, concerning the right of priesthood, the Lord my God preserved in mine own hands.

Therefore a knowledge of the beginning of the creation, and also of the planets and of the stars, as it was made known unto the fathers, have I kept even unto

after, to delineate the chronology running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

29. Now, after the priest of Elkenah was smitten that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land.

30. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life.

31. But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the

T&S Elkkener to Elkenah

— fulfilment spelled fulfillment in 1851, 1878, and 1879.

T&S spoken to said

T&S omitted: and

T&S patriarch's to patriarchs

T&S it was to they were

his day.

And I shall endeavour to write some of these things upon this record, for the benefit of my posterity, that shall come after me.

Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran my brother died, but Terah my father yet lived, in the land of Ur, of the Chaldees, and it came to pass that I Abram, took Sarai to wife and Nahor my brother, took Milcah to wife.

Who was the daughter of Haran.

Now the Lord had said unto me Abram, get the out of thy country, and from thy kindred, and from thy fathers house, unto a land that I will show thee.

Therefore I left the land of Ur of the Chaldees, to go into the land

fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.

## CHAPTER 2.

1. Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died; but Terah, my father, yet lived in the land of Ur, of the Chaldees.

2. And it came to pass that I, Abraham, took Sarai to wife, and Nahor, my brother, took Milcah to wife, who were the daughters of Haran.

3. Now the Lord had said unto me: Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

4. Therefore I left the land of Ur, of the Chaldees, to go into the land

{-- endeavor spelled endeavour in Orig., MS, 1851, 1882, and 1891.
-- endeavor in T&S, 1878, 1879, 1888, 1902 to the present.

-- Chaldees spelled Chaldee's in T&S.

T&S Abram to Abraham

T&S Nahor to Hehor

T&S was to were
T&S daughter to daughters

MS Abram to Abraham
T&S the to thee

T&S fathers to father's

-- show spelled shew in T&S, MS, and 1851.

of Canaan, and I took Lot, my brothers son, and his wife, and Sarai my wife, and also my father followed after me, unto the land which we denominated Haran and the famine abated, and my father tarried in Haran, and dwelt there, as there were many flocks in Haran, and my father turned again unto his idolatry, therefore he continued in Haran.

But I Abram and Lot, my brothers son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of the a minister to bear my name [illegible] in a strange land which I will give unto thy seed after thee for an [illegible] possession when [illegible] they hearken to my voice.

For I am the Lord thy God, I dwell in heaven, the earth is my footstool. I stretch my hand over

of Canaan; and I took Lot, my brother's son, and his wife, and Sarai my wife; and also my father followed after me, unto the land which we denominated Haran.

5. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

6. But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me: Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice.

7. For I am the Lord thy God; I dwell in heaven; the earth is my footstool; I stretch my hand over

T&S brothers to brother's

M3 Abram to Abraham

T&S brothers to brother's

T&S the to thee

T&S omitted: [illegible]

T&S omitted: [illegible]

T&S omitted: of

the sea, and it obeys my voice. I cause the wind and the fire to be my chariot, I say to the mountains depart hence and behold they are taken away by a whirlwind in an instant suddenly, my name is Jehovah, and I know ~~the beginning~~ the end from the beginning. Therefore my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations,

and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations, and I will bless them through thy name, for as many as receive this gospel ~~it~~ shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto their father, and I will bless them that bless thee, and curse them that curse thee, and in thee ~~and it~~ (that is in thy priesthood.) and in

the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains--Depart hence--and behold, they are taken away by a whirlwind, in an instant, suddenly.

8. My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

9. And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations;

10. And I will bless them through thy name, for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father;

11. And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed

{1888 omitted: <u>the</u> (Note: The 1891 edition must have been copied from
{Tal added: <u>the</u> a printing previous to the 1888 edition, because "the" was not omitted and it wasn't until 1902 that James E. Talmage spotted this omission and reinstated it. It was marked in the margin of his 1888 POP.)

{1949 <u>Jehovah</u> to <u>Jehova</u>
{1953 <u>Jehova</u> to <u>Jehovah</u>
T&S omitted: ~~the Lord~~

T&S omitted: ~~it~~

1851 omitted <u>unto</u> (Note: Talmage had this word written in the margin of his 1888 POP, but it was crossed out.)

T&S omitted: ~~and it~~

thy seed (that is thy priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say thy literal seed, or the seed of thy body,) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of life eternal.

(that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

ow, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart Thy servant has sought thee earnestly, now I have found thee. Thou didst send thine angel to deliver me from the gods of Elkkener, and I will do well to hearken unto thy voice, therefore let thy servant arise up and depart in peace so I Abram departed, as the Lord had said unto me, and Lot with me, and I Abram was sixty and two years old, when I departed out of Haran.

12. Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart: Thy servant has sought thee earnestly; now I have found thee;
13. Thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace.
14. So I, Abraham, departed as the Lord had said unto me, and Lot with me; and I, Abraham, was sixty and two years old when I departed out of Haran.

T&S **thy** to **the**

T&S **thy** to **the**

— **life eternal** written **eternal life** in MS.

{T&S **my** to **mine**
1902 **mine** to **my** (Note: This was not marked in Talmage's 1888 POP to be changed.)

T&S **earnestly** to **earnestly**

T&S **Elkkener** to **Elkenah**

T&S **arise** to **rise**

MS **Abram** to **Abraham**

MS **Abram** to **Abraham**

And I took Sarai, whom I took to ~~wife in Ur of Chaldea~~ wife when I was in Ur, in Chaldea, and Lot, my brothers son, and all our substance, that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents, as we came on our way therefore eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jurshon, to come to the land of Canaan.

15. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way;

16. Therefore, eternity was our covering and our rock and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

Now I Abram, built an altar in the land of Jurshon, and made an offering unto the Lord and prayed that the famine might be turned away from my fathers house, that they might not perish; and then we passed from Jurshon through the land unto the place of Sechem, it was situated in the plains of Moreh, and we had already come into the ~~land~~ borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord

17. Now I, Abraham, built an alter in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish.

18. And then we passed from Jershon through the land unto the place of Sechem; it was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord

T&S omitted: ~~and in of of Ephraim~~

T&S brothers to brother's

T&S Jurshon to Jershon

M3 Abram to Abraham

T&S Jurshon to Jershon

T&S fathers to father's

T&S Jurshon to Jershon

-- some spelled same in T&S.

T&S omitted: ~~and~~

devoutly because we had already come into the land of this idolatrous nation.

devoutly, because we had already come into the land of this idolatrous nation.

The past fourteen pages have been a comparison between Manuscript "A" and the current (1957) printing of The Pearl of Great Price for the text of Abraham 1:1 through 2:18.

For the following few pages a parallel comparison of the text of Abraham 2:19 through 3:21 will be made. No handwritten manuscript was available for this portion of the study. Therefore, the first printing of the text, which is in the March 15, 1842 issue of the Times and Seasons, will be substituted in the left column where Manuscript "A" previously appeared.

14. And the Lord appeared unto me in answer to my prayers, and said unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the Altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there; Bethel on the West, and Hai on the East; and there I built another altar unto the Lord, and called again upon the name of the Lord.

15. And I, Abraham, journeyed,

19. And the Lord appeared unto me in answer to my prayers, and said unto me: Unto thy seed will I give this land.

20. And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there, Bethel on the west, and Hai on the east; and there I built another altar unto the Lord, and called again upon the name of the Lord.

21. And I, Abraham, journeyed,

going on still towards the South; and there was a continuation of a famine in the Land, and I Abraham concluded to go down into Egypt, to sojourn there, for the famine became very grievious. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife, is a very fair woman to look upon, therefore it shall come to pass when the Egyptians shall see her, they will say she is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise, let her say unto the Egyptians, she is thy sister, and thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me; therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

going on still towards the south; and there was a continuation of a famine in the land; and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous.

22. And it came to pass when I was come near to enter into Egypt, the Lord said unto me: Behold, Sarai, thy wife, is a very fair woman to look upon;

23. Therefore it shall come to pass, when the Egyptians shall see her, they will say--She is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise:

24. Let her say unto the Egyptians, she is thy sister, and thy soul shall live.

25. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me--Therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

(8) grievious to grievous

16. And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the stars also that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones, which were near unto it; and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me: for I am the Lord thy God, I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the Revolutions thereof, that one revolution was a day unto the Lord, after his manner of Reckoning, it being one thousand years according to the time appointed

CHAPTER 3.

1. And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;

2. And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;

3. And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest.

4. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according

-- Thummim spelled Thummin in 1888.

1851 omitted: also

Tal of to as

-- Thummim spelled Thummin in 1388.

unto that whereon thou standest; this is the reckoning of the Lord's time, according to the reckoning of Kolob.

17. And the Lord said unto me, the planet, which is the lesser light, lesser than that which is to rule the day, even the night, is above, or greater than that upon which thou standest, in point of reckoning, for it moveth in order more slow: this is in order, because it standeth above the earth upon which thou standest, therefore, the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now, Abraham, these two facts exist, behold thine eyes seeth it; it is given unto thee to know the times of reckoning, and the set times, yea the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the day, and the set time

to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob.

5. And the Lord said unto me: The planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slow; this is in order because it standeth above the earth upon which thou standest, therefore the reckoning of its time is not so many as to its number of days, and of months, and of years.

6. And the Lord said unto me: Now, Abraham, these two facts exist, behold thine eyes see it; it is given unto thee to know the times of reckoning, and the set time, yea, the set time of the earth upon which thou standest, and the set time of the greater light which is set to rule the day, and the set time of the lesser light which is

1951 seeth to see

1902 times to time

of the lesser light, which is set to rule the night.

18. Now the set time of the lesser light, is a longer time as to its reckoning, than the reckoning of the time of the earth upon which thou standest; and where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob, is after the reckoning of the Lord's time; which, Kolob, is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest. And it is given unto thee, to know the set time of all the stars, that are set to give light, until thou come near unto the throne of God.

set to rule the night.

7. Now the set time of the lesser light is a longer time as to its reckoning than the reckoning of the time of the earth upon which thou standest.

8. And where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still;

9. And thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same order as that upon which thou standest.

10. And it is given unto thee to know the set time of all the stars that are set to give light, until thou come near unto the throne of God.

Tal of to as

19. Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; and he said unto me, my son, my son, and his hand was stretched out, behold I will shew you all these. And he put his hand upon mine eyes, and I saw those things, which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof: and he said unto me this is Shinehah, (which is the sun.) And he said unto me, Kokob, which is star. And he said unto me, Olea, which is the moon. And he said unto me, Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven. And it was in the night time when the Lord spake these words unto me, I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number

11. Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made;

12. And he said unto me: My son, my son (and his hand was stretched out), behold I will shew you all these. And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof.

13. And he said unto me: This is Shinehah, which is the sun. And he said unto me: Kokob, which is star. And he said unto me: Olea, which is the moon. And he said unto me: Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven.

14. And it was in the night time when the Lord spake these words unto me: I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number

— shew spelled shew in T&S, and 1851.

— Kokob spelled Kolob in 1882, and 1891.

of sands so shall be the number of thy seeds.

20. And the Lord said unto me, Abraham, I shew these things unto thee, before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them; therefore Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me: now if there be two things, one above the other, and the Moon be above the earth, then it may be that a planet, or a star may exist above it, and there is nothing that the Lord thy God shall take in his heart to do, but what he will do it: Howbeit that he made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have no beginning, they

of sands, so shall be the number of thy seeds.

15. And the Lord said unto me: Abraham, I shew these things unto thee before ye go into Egypt, that ye may declare all these words.

16. If two things exist, and there be one above the other, there shall be greater things above them; therefore Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me.

17. Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; and there is nothing that the Lord thy God shall take in his heart to do but what he will do it.

18. Howbeit that he made the greater star; as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they

— show spelled shew in T&S, and 1851.

{1888 omitted: a
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1851 omitted: yet they (Note: Talmage had these words written in the margin of his 1888 POP, but crossed them out.)

existed before; they shall have no end, they shall exist after, for they are Gnolaum, or Eternal.

21. And the Lord said unto me, these two facts do exist, that there are two spirits, one being more intelligent than the other, there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than they all. The Lord thy God sent his angel to deliver thee from the hands of the Priest of Elkenah. I dwell in the midst of them all; I, now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligencies thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligencies thou has seen.

existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal.

19. And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than they all.

20. The Lord thy God sent his angel to deliver thee from the hands of the priest of Elkenah.

21. I dwell in the midst of them all; I now, therefore, have come down unto thee to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

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22. Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones, and God saw these souls that they were good, and he stood in the midst of them, and he said, these, I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those, who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an Earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they, who keep their first estate, shall be added upon; and they,

22. Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

23. And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

24. And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

25. And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

26. And they who keep their first

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who keep not their first estate, shall not have glory in the same kingdom, with those who keep their first estate; and they, who keep their second estate, shall have glory added upon their heads <u>forever</u> and ever.

23. And the Lord said, <u>who</u> shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down; and they went down at the beginning, and they organized and formed, (that is, the Gods,) the heavens and the earth. And the earth, after it was formed, was empty and desolate; because they had not formed anything but the earth: and darkness reigned upon the

estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads <u>for ever</u> and ever.

27. And the Lord said: <u>Whom</u> shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

28. And the second was angry, and kept not his first estate; and, at that day, many followed after him.

## CHAPTER 4.

1. And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth.

2. And the earth, after it was formed, was empty and desolate, because they had not formed anything

{1851 forever to for ever
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Tal who to whom

face of the deep, and the spirit of the Gods was brooding upon the faces of the water.

24. And they said, the Gods, let there be light, and there was light. And they, the Gods, comprehended the light, for it was bright; and they divided the light, or caused it to be divided from the darkness, and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning, they called night; and from the morning until the evening, they called day: and this was the first, or the beginning of that which they called day and night.

25. And the Gods also said let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse, from the waters which were above

but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters.

3. And they (the Gods) said: Let there be light; and there was light.

4. And they (the Gods) comprehended the light, for it was bright; and they divided the light, or caused it to be divided, from the darkness.

5. And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night.

6. And the Gods also said: Let there be an expanse in the midst of the waters, and it shall divide the waters from the waters.

7. And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above

1888 **faces** to **face** (Note: Talmage had an "s" marked in the margin of his 1888 PCP, but crossed it out.)

Tal **water** to **waters**

the expanse: and it was so, even as they ordered. And the Gods called the expanse, heaven. And it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day: and this was the second time, that they called night and day.

26. And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters: and the Gods saw that they were obeyed. --And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so even as they ordered.

the expanse; and it was so, even as they ordered.

8. And the Gods called the expanse, Heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second time that they called night and day.

9. And the Gods ordered, saying: Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so as they ordered;

10. And the Gods pronounced the dry land, earth; and the gathering together of the waters, pronounced they, great waters; and the Gods saw that they were obeyed.

11. And the Gods said: Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered.

Pal <u>earth dry</u> to <u>dry land, earth</u>

And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same, in itself, after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night. And it came to pass from the morning until the evening they called day; and it was the third time.

27. And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs, and for seasons, and for days, and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the

12. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.

13. And it came to pass that they numbered the days: from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time.

14. And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs and for seasons, and for days and for years;

15. And organized them to be for lights in the expanse of the heaven to give light upon the earth; and it was so.

-- heaven spelled heavens in 1892, and 1891.

Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light he set the stars, also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered, until they obeyed. And it came to pass, that it was from evening until morning. that it was night; and it came to pass that it was from morning until evening, that it was day; and it was the fourth time.

15. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also;

17. And the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness.

18. And the Gods watched those things which they had ordered until they obeyed.

19. And it came to pass that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day; and it was the fourth time.

23. And the Gods said let us prepare the waters to bring forth abundantly the moving creatures that hath life; and the fowl that they may fly above the earth, in the open expanse of heaven. And

20. And the Gods said: Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven. And

1851 he to they

-- heavens (Note: Talmage had the "s" in heavens deleted; however, when it was printed in 1902, the "s" remained.)

1851 hath to have

the gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind; and the Gods saw that they would be obeyed, and that their plan was good.

And the Gods said we will bless them and cause them to be fruitful and multiply, and fill the waters in the seas, or great waters; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day; and it was the fifth time.

29. And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after their kind: and

21. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good.

22. And the Gods said: We will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or great waters; and cause the fowl to multiply in the earth.

23. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time.

24. And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and

1851 beast to beasts

it was so as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after their kind; and the Gods saw they would obey. And the Gods took counsel among themselves, and said, let us go down, and form man in our image, after our likeness, and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing, that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods, to form they him, male and female, to form they them: and the Gods said we will bless them. And the Gods said we will cause them to be fruitful, and multiply and replenish the earth, and subdue it, and to have dominion

it was so, as they had said.
25. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and the Gods saw they would obey.
26. And the Gods took counsel among themselves and said: let us go down and form man in our image, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
27. So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them.
28. And the Gods said: We will bless them. And the Gods said: We will cause them to be fruitful and multiply, and replenish the earth, and subdue it, and to have dominion

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over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea the fruit of the tree, yielding seed to them we will give it, it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized. And the Gods said we will do <u>every thing</u> that we have said, and organize them; and, behold, they shall be very obedient. And it came to pass that it was from evening until morning, they called night; and it came to pass that it

over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29. And the Gods said: Behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it; yea, the fruit of the tree yielding seed to them we will give it; it shall be for their meat.

30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized.

31. And the Gods said: We will do <u>everything</u> that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it

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1888 everything to every thing
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was from morning until evening, they called day; and they numbered the sixth time.

was from morning until evening that they called day; and they numbered the sixth time.

CHAPTER 5.

30. And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time, we will end our work, which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because, that on the seventh time they would rest from all their works, which they, the Gods, counselled among themselves to form, and sanctified it. And thus were their decisions, at the time that they counselled among themselves to form the heavens and the earth. And the Gods came down and formed these, the generations of the heavens and

1. And thus we will finish the heavens and the earth, and all the hosts of them.

2. And the Gods said among themselves: On the seventh time we will end our work, which we have counseled; and we will rest on the seventh time from all our work which we have counseled.

3. And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counseled among themselves to form; and sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.

4. And the Gods came down and formed these the generations of the heavens and of the earth,

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of the earth, when they were formed in the day that the Gods formed the earth and the heavens, according to all that, which they had said, concerning every plant of the field, before it was in the earth, and every herb of the field, before it grew; for the Gods had not caused it to rain upon the earth, when they <u>counselled</u> to do them; and had not formed a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, that is the man's spirit, and put it into him, and breathed into his nostrils the breath of life, and man became a living soul. 31. And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body, which they had formed.

when they were formed in the day that the Gods formed the earth and the heavens,
5. According to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they <u>counseled</u> to do them, and had not formed a man to till the ground.
6. But there went up a mist from the earth, and watered the whole face of the ground.
7. And the Gods formed man from the dust of the ground, and took his spirit (that is, the man's spirit), and put it into him; and breathed into his nostrils the breath of life, and man became a living soul.
8. And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed.

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And out of the ground made the Gods to grow every tree that is pleasant to the sight, and good for food: the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it: and the Gods commanded the man, saying, of every tree of the Garden, thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet, the Gods had not appointed unto Adam his reckoning.

9. And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil.

10. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads.

11. And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it.

12. And the Gods commanded the man, saying: Of every tree of the garden thou mayest freely eat,

13. But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.

32. And the Gods said, let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man formed they a woman, and brought her unto the man. And Adam said this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods

14. And the Gods said: Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him.
15. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof;
16. And of the rib which the Gods had taken from man, formed they a woman, and brought her unto the man.
17. And Adam said: This was bone of my bones, and flesh of my flesh; now she shall be called woman, because she was taken out of man;
18. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.
19. And they were both naked, the man and his wife, and were not ashamed.

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formed every beast of the field, and every fowl of the air, and brought unto Adam to see what he would call them; and <u>what soever</u> Adam called every living creature, that should be the name thereof. And Adam gave names to all the cattle, to the fowl of the air, to every beast of the field; and for Adam there was found an help meet for him.

20. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought <u>them</u> unto Adam to see what he would call them; and <u>whatsoever</u> Adam called every living creature, that should be the name thereof.

21. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field; and for Adam, there was found an help meet for him.

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## Summary and Conclusion

Upon examining the changes, one quickly notices that the British spelling of words is responsible for a large portion of the spelling changes. The writer finds this to be true also in the "Writings of Joseph Smith."

Other spelling changes may be classified as typographical errors. In verse 2, chapter 2, the name "Nahor" was changed by the Times and Seasons to the spelling of "Nehor." This seems strange because the Bible spells it "Nahor," which is similar to the Massoretic Hebrew pronunciation, נָחוֹר. It may be that this change was a typographical error which has persisted through the years.

Another name which was changed in spelling was the name of "Abram" or "Abraham." The Bible speaks of Abram's name being changed to "Abraham" by the Lord.[1] In the manuscript, the name is spelled "Abram" with the exception of verse 1 of chapter 1. The Times and Seasons printing retained this distinction. In the Times and Seasons, beginning with verse 20 of chapter 2 (of our current edition), the spelling becomes Abraham. When "The Book of Abraham" was printed by the Millennial Star, no distinction between the two names was made; the spelling "Abraham" appeared throughout the text in all cases. All subsequent printings have followed this pattern. There is one exception. In verse 2, chapter 2, this change to "Abraham" was first made by the Times and Seasons. Whether this is significant is difficult to determine.

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[1]Genesis 17:5; King James' Version.

One point in favor of the fact that Joseph Smith was conscious of the two spellings is the fact that the Alphabet and Grammar contains the translation of the two names and their meaning. The significance of the two spellings both in Hebrew and in the language of Joseph Smith's Egyptian Alphabet and Grammar are discussed in some detail by James R. Clark.[1] In addition to this discussion, it was interesting to find that Elder James E. Talmage crossed out the "ha" of Abraham's name in his 1888 edition of The Pearl of Great Price which he used to make note of the word and punctuation changes to be made in the 1902 edition. It seems obvious from this fact that Elder Talmage had discovered the difference of the spelling of Abraham's name in the Times and Seasons printing as compared with later editions and intended at first to reinstate the original spelling. One error that Elder Talmage made in this respect, however, was that he made this notation on the name of Abraham throughout all five chapters of the book with the exception of verse 1 of chapter 1. Whereas, as it has already been pointed out, the name "Abram" only appears in the text between verse 16 of chapter 1 and verse 17 of chapter 2. Even though Elder Talmage marked this name to be changed, the 1902 revised edition appeared without this change or return to the original spelling being made. We can only surmise, in the absence of evidence from other sources, that this failure to make the change that Elder Talmage first indicated may have been an oversight of the printer, or it may be that Elder Talmage had

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[1]Clark, op. cit., pp. 175-78.

changed his mind, or that he had been advised against this change by the First Presidency or the committee appointed to supervise his work. What ever the answer is, the writer was unable to determine from information and sources at present available.

Another interesting change appears in verse 23 of chapter 1, in which the name of "Zeptah" is changed to "Egyptus." This change has been noticed before, and an attempted explanation has been made by James R. Clark. He wrote:

> Why did Joseph Smith change from Zeptah to Egyptus for this particular transliteration? For consistency! . . . if he had left his transliteration as it originally stood it . . . would have been unintelligible as a name . . .[1]

Another type of change comes to view in the addition of "which signifies Hyeroglyphics" in Abraham 1:14. Because this addition was made by the Times and Seasons, it has been suggested that this might have been an editorial comment by Joseph Smith at the time of his printing the text. Perhaps this is true, but first we should consider similar statements which are in the handwritten manuscript. These occur in Abraham 1:20 and 23. In the 20th verse the meaning of Pharaoh is given, and in the 23rd verse the meanings of Egyptus and Egypt are given. From all appearances when examining the manuscript, these statements do not appear to be additions to the text, but appear to be a part of the running translation. However, this might be

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[1]Clark, op. cit., p. 127. A study of the Egyptian elements in the name "Zeptah" has been made. See Richard Durham, "Zeptah--Egyptus," (Mimeographed Ms., 11 pages.)

explained by the supposition that the Prophet Joseph Smith may have translated some of the characters and written them down on another paper before transcribing them onto this particular manuscript. The Alphabet and Grammar appears to be translations of portions of the text material from which the prophet might have drawn such material. If this is true, then it would follow that the prophet Joseph Smith would have an opportunity to make these additional editorial comments before compiling the running text which was to be printed. It should be remembered, however, that this is merely speculation.

Throughout this study it was very noticeable to the writer that the method of translation could not have been mechanical; such as, the Urim and Thummim supplying the exact wording and holding the translation until correctly spelled or correctly written on paper. In Abraham 2:6 of Manuscript "A", the following appears: ". . . and to make of the (sic) a minister ~~unto a people~~ ~~named I will~~ give in a strange land which I will give unto thy seed after thee for an ~~everlasting~~ ~~possession~~ everlasting possession when they hearken to my voice.." The words which are deleted do not appear to the writer to be later emendations, but to the contrary, they appear as if the text was being revised as the prophet dictated it to his scribe. These findings emphasize the great mental effort on the part of Joseph Smith in making his translations and the very real place of a prophet in transferring the ideas of one language into the symbols of another language. The findings of this study support and re-emphasize the conclusions of a previous textual study of the ook of Moses:

> If the divine message is to be communicated to others, a prophet must select the thought-signs (words) that will enable his disciples to perceive the God-given concepts. . . . The concepts are divine; the language human.[1]

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[1] James R. Harris, "A Study of the Changes in the Contents of the Book of Moses from the Earliest Available Sources to the Current Edition" (unpublished Master's Thesis, Brigham Young University, 1958), p. 242.

CHAPTER III

# JOSEPH SMITH'S REVISION OF THE TWENTY-FOURTH CHAPTER OF MATTHEW

## Background of the Problem

Shortly after the organization of the Church, Joseph Smith began the work of revising the Bible.[1] After completing the book of Genesis in the Old Testament, the Lord on March 7, 1831 gave a commandment to discontinue the work in the Old Testament and start on the New Testament.[2] On April 5, 1831, the revision of the New Testament started.[3] After this project was finished, the prophet then returned to the revising of the Old Testament.

The complete books of Genesis, Matthew, Mark, Luke, and parts of the books of Exodus and John were written into a manuscript book,[4] before a shorter method was instigated. The short method was to mark the smaller changes in Joseph's family Bible and the

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[1]For a more thorough history of the prophet's work on the Bible revision, consult, Sidney B. Sperry and Merrill Y. Van Wagoner, The Inspired Revision of the Bible (Independence, Mo.: Zion's Printing and Publishing Co., 1947).

[2]Doctrine and Covenants 45:60-61.

[3]Arch S. Reynolds, "A Study of Joseph Smith's Bible Revision Its Relation to Other Versions and a History of Its Coming Forth," (Typewritten), p. 14. The Pearl of Great Price published in 1878, 1879, 1882, 1888, and 1891 lists the twenty-fourth chapter of Matthew in the table of Contents as "revealed to Joseph, the Seer, in 1830." This was removed in later editions, possibly because it was an error, as the above date might indicate.

[4]Sperry and Van Wagoner, op. cit., p. 15.

more extensive changes were to be written into the manuscript book which noted the verse and chapter of the book to which the change belonged. The fact that the Gospel of Matthew was written out in full is a significant fact to remember while reading this study.

Dr. John M. Bernhisel made a duplicate copy of the prophet's Bible and of the manuscript. This copy is now owned by the Church of Jesus Christ of Latter-day Saints. The original manuscript and the Bible remained with the prophet's widow, Emma Smith, who later gave it to the Reorganized Church, which in turn published it in 1867.

The prophet's revision of the twenty-fourth chapter of Matthew has been compared with King James' Version to determine the magnitude of the Joseph Smith's work on this chapter.

TABLE 1.

Differences Between King James' Version and the Prophet Joseph Smith's Revision of the Twenty-fourth Chapter of Matthew, Using the Current (1957) Pearl of Great Price.[1]

| | | | |
|---|---|---|---|
| Words Added . . . . . | 447 | Spelling Changed . . . . | 9 |
| Words Omitted . . . . | 10 | Punctuation Added . . . | 65 |
| Words Changed . . . . | 37 | Punctuation Omitted . . | 8 |
| Words Rearranged . . | 14 | Punctuation Changed . . | 56 |
| Verses Rearranged[2]. . | 6 | Punctuation Rearranged . | 0 |

[1]It should be remembered that later editors of The Pearl of Great Price have changed the punctuation to fit the current English usage; therefore, the total number of changes in punctuation may have been increased since the prophet's revision.

[2]See Appendix C for a chart on the numbering of the verses in the Inspired Version, King James' Version, and The Pearl of Great Price.

One type of omission often found in the ancient scriptures is that known as homoioteleuton. This is where the eye of the scribe jumps the contents of a passage between two identical or similar words. In analyzing the 447 words restored to the text by Joseph Smith, the writer feels that homoioteleuton has occurred in many places in this chapter of Matthew. For example in The Pearl of Great Price's extract of this text, verses 23 and 24 begin with "Behold, I . . ." Verse 23 does not appear in the King James Version. Verse 33 and 36 contain the following: ". . . and the powers of heaven shall be shaken." The King James Version does not have verses 34, 35, and part of 36. It is clear to the writer that some early transcriber's eye jumped from this phrase in verse 33 to the same phrase in verse 36 and continued his transcribing from there. In verse 44 the words "shall be" appear three times. The material between the first two "shall be's" does not appear in King James' Version.

Joseph Smith claimed that the Bible had not only been corrupted by ignorant translators, and careless transcribers, but also by designing and corrupt priests.[1] There may have been intentional omissions by this latter group of men in the twenty-fourth chapter of Matthew. The following are some of the phrases that have been restored to the text by Joseph Smith: "upon this temple," "which thou hast said concerning the destruction of the temple, and the Jews," "on the Jews, and upon the inhabitants of

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[1]Joseph Fielding Smith, Teachings of the Prophet Joseph Smith (Salt Lake City: Deseret News Press, 1951), p. 327.

Jerusalem," "before sent upon Israel, of God," "sent again upon Israel," "according to the covenant," and "who are the elect according to the covenant." These phrases are missing in the King James Version. They all are on the subject of the temple, Israel, Jews, and the covenant, which may easily have been the object of intentional deletion. The last half of verse 27 through verse 32 does not appear in the King James Version. These verses concern the last days. Similar events were to happen in the meridian of time. For example, the "abomination of desolation, spoken of by Daniel the prophet," was to occur in both dispensations.[1] The Catholic church did not have the concept of a universal apostasy, and therefore, did not have the understanding of a latter-day restoration. Perhaps the dual mention of these many occurrences in both dispensations were deleted by a scribe or priest who lacked the understanding of the latter-day restoration. This is purely speculation, however.

With this introduction and background, we now proceed to the study of the textual development of this extract from Joseph Smith's revision of the Gospel of Matthew.

So far as could be determined, Franklin D. Richards in 1951 was the first to print this extract. Therefore, the text of this extract as it appeared in the 1851 edition of <u>The Pearl of Great Price</u> is typed in the left column of the following parallel comparison, and the current (1957) text is typed in the right column. The changes in wording are underscored as in the previous comparison.

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[1] Joseph Smith 1:12 and 32.

Additions, omissions, and changes are tabulated and can be found in the Appendices.[1]

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[1]See Appendix D.

AN EXTRACT FROM A TRANSLATION OF THE BIBLE—BEING THE TWENTY-FOURTH CHAPTER OF MATTHEW, COMMENCING WITH THE LAST VERSE OF THE TWENTY-THIRD CHAPTER.

By the Prophet, Seer, and Revelator,

—Joseph Smith.

"For I say unto you, ye shall not see me henceforth until ye shall say, blessed is he that cometh in the name of the Lord, in the clouds of heaven, with all his holy angels with him. Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God.

And Jesus went out, and departed from the Temple; and his disciples came to him, for to hear him, saying, Master, shew us concerning the buildings of the Temple, as thou hast said, they shall be thrown down, and left unto you desolate. And Jesus said unto them, see you not all these things,

AN EXTRACT FROM A TRANSLATION OF THE BIBLE

Being the twenty-fourth chapter of Matthew, commencing with the last verse of the twenty-third chapter, King James' Version.

1. For I say unto you, that ye shall not see me henceforth and know that I am he of whom it is written by the prophets, until ye shall say: Blessed is he who cometh in the name of the Lord, in the clouds of heaven, and all the holy angels with him. Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God.

2. And Jesus went out, and departed from the temple; and his disciples came to him, for to hear him, saying: Master, show us concerning the buildings of the temple, as thou hast said--They shall be thrown down, and left unto you desolate.

3. And Jesus said unto them: See ye

1878 added: King James' Translation.
1921 Translation to Version
Tal omitted: By the Prophet, Seer, and Revelator,—Joseph Smith.

1878 added: that
{1878 ye to you
{ Tal you to ye

1878 added: and know that I am he of whom it is written by the prophets, °

1878 that to who °

1878 with to and

1878 his to the

1902 shew to show

1878 you to ye

and do you not understand them? Verily I say unto you, there shall not be left here, upon this Temple, one stone upon another that shall not be thrown down.

And Jesus left them, and went upon the mount of Olives. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, tell us when shall these things be which thou hast said concerning the destruction of the Temple, and the Jews; and what is the sign of thy coming, and the end of the world? (or the destruction of the wicked, which is the end of the world.)

And Jesus answered, and said unto them, take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many; then shall they deliver you up to be afflicted, and shall kill you, and you shall be hated of all nations, for my name's sake; and then shall

not all these things, and do ye not understand them? Verily I say unto you, there shall not be left here, upon this temple, one stone upon another that shall not be thrown down.

4. And Jesus left them, and went upon the Mount of Olives. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying: Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming, and of the end of the world, or the destruction of the wicked, which is the end of the world?

5. And Jesus answered, and said unto them: Take heed that no man deceive you;

6. For many shall come in my name, saying--I am Christ--and shall deceive many;

7. Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations, for

{1888 omitted: you
 Tal added: ye

{1888 omitted: shall
 Tal added: shall

1878 added: of c

Tal you to ye

many be offended, and shall betray one another; and many false prophets shall arise, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold; but he <u>that shall endure unto the end</u>, the same shall be saved.

When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the holy place; whoso readeth let him understand. Then let them who <u>be</u> in Judea flee into the <u>mountains</u>; let him who is on the <u>house top</u> flee, and not return to take <u>any thing</u> out of his house; neither let him who is in the field return back to take his clothes; and <u>woe</u> unto them that are with child, and unto them that give suck in those days;

my name's sake;

8. And then shall many be offended, and shall betray one another;

9. And many false prophets shall arise, and shall deceive many;

10. And because iniquity shall abound, the love of many shall wax cold;

11. But he <u>that remaineth steadfast and is not overcome</u>, the same shall be saved.

12. When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the holy place; whoso readeth let him understand.

13. Then let them who <u>are</u> in Judea flee into the <u>mountains</u>;

14. Let him who is on the <u>housetop</u> flee, and not return to take <u>anything</u> out of his house;

15. Neither let him who is in the field return back to take his clothes;

16. And <u>wo</u> unto them that are with child, and unto them that give suck

1878 that shall endure unto the end to that remaineth steedfast °
and is not overcome

1878 be to are °

-- mountaine spelled mountain in 1888.

1878 house top to houseton °

1878 any thing to anything °

1921 woe to wo

therefore, pray ye the Lord that your flight be not in the winter, neither on the sabbath day; for then, in those days, shall be great tribulation on the Jews, and upon the inhabitants of Jerusalem, such as was not before sent upon Israel or the world, since the beginning of their reign till this time; no, nor ever shall be sent again upon Israel. All these things are the beginning of sorrows; and except those days should be shortened, there should no flesh be saved; but for the Elect's sake, according to the covenant, those days shall be shortened.

in those days;
17. Therefore, pray ye the Lord that your flight be not in the winter, neither on the Sabbath day;
18. For then, in those days, shall be great tribulation on the Jews, and upon the inhabitants of Jerusalem, such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel.
19. All things which have befallen them are only the beginning of the sorrows which shall come upon them.
20. And except those days should be shortened, there should none of their flesh be saved; but for the elect's sake, according to the covenant, those days shall be shortened.

ehold, these things I have spoken unto you concerning the Jews; and then, immediately after the tribulation of those days which shall come upon Jerusalem, if any many shall say unto you, Lo! here

21. Behold, these things I have spoken unto you concerning the Jews; and again, after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo, here is Christ, or

-- tribulation spelled tribulations in 1878, 1879, 1888, 1902 through 1920.

1878 or the world to of God °

1878 reign to kingdom °
1878 till to until °
1878 omitted: these °

1878 added: which have befallen them
1878 added: only
{1878 added: the
{ — omitted: the in 1888 only.
1878 added: which shall come upon them

1878 no flesh to none of their flesh

1878 then to again
1878 omitted: immediately

is Christ, or there, believe him not; for in those days there shall also arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if possible, they shall deceive the very Elect, who are the elect according to the covenant. Behold, I speak these things unto you for the Elect's sake; and you also shall hear of wars, and rumours of wars; see that ye be not troubled, for all I have told you must come to pass, but the end is not yet.

Behold, I have told you before; wherefore, if they shall say unto you, behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not; for as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be: and now I shew unto you a parable. Behold, wheresoever the carcass is,

there, believe him not;

22. For in those days there shall also arise false Christs, and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant.

23. Behold, I speak these things unto you for the elect's sake; and you also shall hear of wars, and rumors of wars; see that ye be not troubled, for all I have told you must come to pass; but the end is not yet.

24. Behold, I have told you before;

25. Wherefore, if they shall say unto you: Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not;

26. For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be.

27. And now I show unto you a

1902 ~~shew~~ to ~~shew~~

1878 ~~rumours~~ to ~~rumors~~

-- omitted: see that ye be not troubled, for all I have told you must come to pass; in 1888 only.

1902 ~~shew~~ to ~~shew~~

there will the eagles be gathered together; so likewise shall mine Elect be gathered from the four quarters of the earth. And they shall hear of wars, and rumours of wars. Behold, I speak unto you for mine Elect's sake; for nation shall rise against nation, and kingdom against kingdom; there shall be famine, and pestilence, and earthquakes, in divers places; and again, because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved.

And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked; and again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled. And immediately after the

parable. Behold, whersoever the carcass is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth.

28. And they shall hear of wars, and rumors of wars.

29. Behold I speak for mine elect's sake; for nation shall rise against nation, and kingdom against kingdom; there shall be famines, and pestilences, and earthquakes, in divers places.

30. And again, because iniquity shall abound, the love of many shall wax cold; but he that shall not be overcome, the same shall be saved.

31. And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked;

32. And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled.

1878 rumours to rumors

1878 omitted: unto you

Tal famine to famines

1878 pestilence to pestilences

1878 endure unto the end to not be overcome

tribulations of those days, the Sun shall be darkened, and the Moon shall not give her light, and the Stars shall fall from heaven, and the powers of heaven shall be shaken; verily, I say unto you, this generation, in the which these things shall be shewn forth, shall not pass away till all I have told shall be fulfilled:—Although, the days will come, that heaven and earth shall pass away; but my word shall not pass away, but all shall be fulfilled.

And as I said before, after the tribulations of those days, and the powers of the heaven shall be shaken; then, shall appear the sign of the Son of Man in heaven, and then, shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory; and whoso treasureth up my word, shall not be deceived,

33. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.

34. Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.

35. Although, the days will come, that heaven and earth shall pass away; yet my words shall not pass away, but all shall be fulfilled.

36. And, as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory;

37. And whoso treasureth up my word, shall not be deceived, for the Son of

1878 tribulations to tribulation

1902 shewn to shown

1878 till to until
1878 added: you
1878 but to yet

1878 tribulations to tribulation

1878 heaven to heavens

for the Son of Man shall come, and he shall send his Angels before him with the great sound of a trumpet, and they shall gather together His Elect from the four winds, from one end of heaven to the other.

Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, you know that summer is nigh at hand; so likewise mine Elect, when they shall see all these things, they shall know that He is near, even at the doors; but of the day, and hour, no one knoweth; no, not the Angels of God in heaven, but my Father only. But as it was in the days of Noah, so shall it be also at the coming of the Son of Man; for it shall be with them, as it was in the days before the flood; until the day that Noah entered the ark; they were eating and drinking, marrying and giving in marriage, and knew not until the flood came, and took them all away; so shall the coming of the Son of

Man shall come, and he shall send his angels before him with the great sound of a trumpet, and they shall gather together the remainder of his elect from the four winds, from one end of heaven to the other.

38. Now learn a parable of the fig-tree--When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand;

39. So likewise, mine elect, when they shall see all these things, they shall know that he is near, even at the doors;

40. But of that day, and hour, no one knoweth; no, not the angels of God in heaven, but my Father only.

41. But as it was in the days of Noah, so it shall be also at the coming of the Son of Man;

42. For it shall be with them, as it was in the days which were before the flood; for until the day that Noah entered into the ark they were eating and drinking, marrying and giving in marriage;

1878 added: the remainder of

1878 his branch is to its branches are

1878 putteth to it begins to put

1878 the to that

1878 shall it be to it shall be

1878 added: which were

1878 added: for

1878 added: into

Han be.

Then shall be fulfilled that which is written, that in the last days, two shall be in the field, the one shall be taken, and the other left; and what I say unto one, I say unto all men, watch therefore, for ye know not at what hour your Lord doth come. ut know this, that if the good man of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready. Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh.

Who then is a faithful and wise

43. And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

44. Then shall be fulfilled that which is written, that in the last days, two shall be in the field, the one shall be taken, and the other left;

45. Two shall be grinding at the mill, the one shall be taken, and the other left;

46. And what I say unto one, I say unto all men; watch, therefore, for you know not at what hour your Lord doth come.

47. ut know this, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready.

48. Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh.

49. Who, then, is a faithful and

1878 added: **also**

1873 added: **two shall be grinding at the mill, the one shall be taken, and the other left;**
1878 **ye** to **you**

1878 omitted: **that**

1878 **hour** to **watch**

servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh, shall find so doing; and verily I say unto you, he shall make him ruler over all his goods. But if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites, and there shall be weeping and gnashing of teeth, and then cometh the end of the wicked according to the prophecy of Moses, saying, they shall be cut off from among the people; but the end of the earth is not yet, but by and by."

wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
50. Blessed is that servant whom his lord, when he cometh, shall find so doing; and verily I say unto you, he shall make him ruler over all his goods.
51. But if that evil servant shall say in his heart: My lord delayeth his coming,
52. And shall begin to smite his fellow-servants, and to eat and drink with the drunken,
53. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,
54. And shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.
55. And thus cometh the end of the wicked, according to the prophecy of Moses, saying: They shall be cut off from among the people; but the end of the earth is not yet, but by and by.

-- omitted: them in 1888 only.

1878 omitted: and

1878 then to thus

{ 1878 by and by to bye and bye
  1902 bye and bye to by and by

## Summary and Conclusion

In 1851, Franklin D. Richards printed the first Pearl of Great Price. This edition contains some extracts from the prophet's inspired revision of the Bible. These extracts today are known as the "Book of Moses" and the first chapter of the "Writings of Joseph Smith." A previous textual study of the "Book of Moses"[1] determined that the differences between various printings of the text materials of the Book of Moses was due to different publications of an on-going revision by Joseph Smith. One of the conclusions of the Harris study was that Elder Richards in 1851 used a version of the manuscript for Moses which was incomplete, and that Orson Pratt used Dr. Bernhisel's copy of the manuscripts which contained the last revisions made by Joseph Smith, when he printed the first American edition of The Pearl of Great Price in 1878. Harris stated that he was not able to compare Orson Pratt's printing to the Bernhisel manuscript; however, he was assured that the manuscript compared very favorably with the Inspired Version printed by the Reorganized Church in 1867. By comparing Pratt's printing of 1878 to the Inspired Version printed in 1867 he felt that it was reasonable to conclude that the Bernhisel manuscript was used by Orson Pratt in 1878. The writer of this thesis has come to similar conclusions about the twenty-fourth chapter of Matthew. The writer feels reasonably certain that Franklin D. Richards must have also used an incompletely revised manuscript for this portion

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[1] Harris, op. cit., 205ff.

of the Gospel of Matthew.[1] In comparison to the 1851 edition by Richards, the 1878 printing by Orson Pratt had fifty-seven additional words, seven words omitted, and thirty-seven words changed.[2]

If it be true that Elder Richards' text was incomplete or different from all later editions, then Orson Pratt must not have used it when printing the first American edition. If Elder Pratt used the Bernhisel manuscript for printing the "Book of Moses," he may have also used the same manuscript for his text of the twenty-fourth chapter of Matthew. The writer would like to have compared the 1878 printing with the Bernhisel manuscript; however, this was not available for this study. In its place, the Inspired Version was consulted. As before stated, it has been said that the Inspired Version printed by the Reorganized Church in 1867 is for all major purposes the same as the Bernhisel manuscript — both are copies of the prophet's original manuscript. Other than minor punctuation differences, the Inspired Version[3]

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[1] Perhaps many copies of the prophet's revision were made intermittantly by members as the work progressed.
Chase, a member of the Reorganized Church, stated in a letter to George C. Jameson on February 13, 1933 that the Reorganized Church had obtained a partial copy of the manuscript with John Whitmer's Mss History. He also reported that according to S. A. Burgess, then Historian of the Reorganized Church, there were certain insignificant scribal differences between the manuscripts.
Calvin H. Bartholomew, "A Comparison of the Authorized Version and the Inspired Revision of Genesis" (unpublished Master's Thesis, Brigham Young University, 1949), p. 130.

[2] See Appendix D for a more detailed analysis of all changes made by this and later editions.

[3] The Holy Scriptures. (Independence, Mo., The Reorganized Church of Jesus Christ of Latter-day Saints, 1951).

was the same as the 1878 edition of The Pearl of Great Price with two exceptions. First, the eighth verse of this chapter of Matthew reads: "And then shall many be offended, and shall betray one another." The current Inspired Version adds, "and shall hate one another." This additional phrase is also found in King James' Version. However, originally the Inspired Version did not have this phrase.[1] Later redactors of the Inspired Version may have noticed this omission in the manuscript and felt that Joseph Smith's or his scribe's eyes might have jumped this phrase when writing the manuscript. It should be noted that both phrases end with the words "one another." This is termed homoioteleuton by Biblical scholars. The second difference appears in verse 30.[2] The Inspired Version reads, the love of men shall wax cold;" whereas, The Pearl of Great Price reads, "the love of many shall wax cold." The King James Version agrees with The Pearl of Great Price. This is a minor difference and could easily have been a printing error by the Reorganized Church. This is purely speculation, however. An examination of the Bernhisel manuscript and the original manuscript might possibly resolve these differences.

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[1] The Holy Scriptures. (Philadelphia: Joseph Smith, I. L. Rogers, E. Robinson, Publishing Committee, 1867).

[2] In the Inspired Version, this difference of wording appears in Matthew 24:31.

## CHAPTER IV

## HISTORY OF JOSEPH SMITH

### Background of the Problem

Early in 1838, the Prophet Joseph Smith began to dictate to his scribes the early history of his life and of the rise and organization of the Church. What strikes the writer is that notwithstanding the events and experiences of the prophet are thrilling, interesting, and important, Joseph makes no effort to embellish his history with rhetorical beauty. He relates his narrative in a plain, unvarnished way, as if he was aware of the strength of his position, and realized no need of a special effort to bolster it up. While he was editor of the Times and Seasons in 1842, he began to publish this history in installments.[1] When the saints moved west, the prophet's manuscript history was taken with them. In the valley, the publication of this history was continued in the Deseret News Weekly. In 1902, this history was compiled and edited by B. H. Roberts and published by the Church in seven volumes.[2]

The first edition of The Pearl of Great Price, compiled by F. D. Richards in 1851, included an extract from this history.

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[1] A reprint of this series was started by the Latter-day Saints' Millennial Star in the June, 1842 issue.

[2] Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, 7 Vols. Introduction and notes by B. H. Roberts (Salt Lake City: Deseret News, 1902).

In the history, a two-page footnote was appended by Elder Richards concerning the restoration of the Aaronic Priesthood. This footnote was an extract from Oliver Cowdery's first letter to W. W. Phelps, telling of their ordination under the hands of the angel, and their baptism.[1] This study will not deal with the textual development of this footnote. The writer has compared the current printing with the first printing of this letter and found six spelling changes and a number of punctuation changes, but no significant word additions or deletions were discovered. It is felt by the writer that a detailed textual analysis of this letter would be superfluous and therefore it will not be included in this study.

In the following pages the current text of this history as it appears in The Pearl of Great Price will be compared to the same text as it appears in the issues of the Times and Seasons. The text from the Times and Seasons will be typed in the left column and the current (1957) text from The Pearl of Great Price will be typed in the right column. All changes in wording will be underscored and will be explained on the opposite page to the parallel comparison. A tabulation of the changes for this part of the study can be found in the appendices.[2]

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[1]The complete letter was published in the Messenger and Advocate, published in Kirtland, Ohio, I (October, 1834), 13-16. It was reprinted in the Times and Seasons, II (November 1, 1840), 200-02. When the Millennial Star reprinted the prophet's history, this letter appeared in the same January, 1843 issue that contained the installment of the Prophet Joseph Smith's history on the restoration of the Aaronic Priesthood. In 1851, an extract of this letter became a footnote reference to this incident in the prophet's history.

[2]See Appendix E.

The writer was permitted to examine the "Manuscript History" which the prophet dictated to his scribes and from which the seven volumes of the History of the Church, published in 1902, were taken. It was compared with the Times and Seasons printing and all differences in punctuation and wording were noted. A tabulation of these changes can be found in the appendices.[1] Differences in the wording of the two texts will be noted on the "b" pages opposite the parallel comparison. The abbreviation "Ms History" will be used when explaining the differences appearing in the "Manuscript History."

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[1]See Appendix E.

HISTORY OF JOSEPH SMITH

Owing to the many reports which have been put in circulation by evil designing persons in relation to the rise and progress of the Church of Jesus Christ of Latter Day Saints, all of which have been designed by the authors thereof to militate against its character as a church, and its progress in the world, I have been induced to write this history, so as to disabuse the public mind, and put all enquirers after truth into possession of the facts as they have transpired in relation both to myself and the church, so far as I have such facts in possession.

In this history I will present the various events in relation to this church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of the said church.

I was born in the year of our Lord one thousand eight hundred and

EXTRACTS FROM THE HISTORY OF JOSEPH SMITH, THE PROPHET

1. Owing to the many reports which have been put in circulation by evil-disposed and designing persons, in relation to the rise and progress of the Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church and its progress in the world I have been induced to write this history, to disabuse the public mind, and put all inquirers after truth in possession of the facts, as they have transpired, in relation both to myself and the Church, so far as I have such facts in my possession.

2. In this history I shall present the various events in relation to this Church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of the said Church.

3. I was born in the year of our Lord one thousand eight hundred and

1851 Heading: EXTRACTS FROM THE HISTORY OF JOSEPH SMITH. Containing an account of the first visions and revelations which he received, also of his discovering and obtaining the plates of gold which contain the record of Mormon—Its translation—His baptism, and ordination by the angel—Item of Doctrine from the revelations and commandments to the Church.—Times and Seasons, Vol. iii. p. 726, &c.
1878 omitted: Items of Doctrine...(through to)...Vol. iii. p. 726, &c.
Tal omitted: Containing an account...(through to)...by the angel.
1921 added: THE PROPHET.

Tal added: disposed and (Note: These words appear in the Ms History. The T&S omitted them by error.)
— Ms History: "of Jesus Christ" written above the line.

Tal omitted: as as
— public spelled publick in Ms History.
MS enquirers to inquirers
1851 into to in

— and the Church read and to the Church in 1902 through 1920.

Tal added: my

Tal will to shall

{ MS eighth to thirteenth
{ 1851 thirteenth to eighth

— the does not appear in Ms History.

five, on the twenty third day of December, in the town of Sharon, Windsor county, state of Vermont. My father Joseph Smith, senior, left the state of Vermont, and moved to Palmyra, Ontario, (now Wayne,) county, in the state of New York, when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family, consisting of eleven souls, namely: My father, Joseph Smith, my mother, Lucy Smith, (whose name, previous to her marriage was Mack, daughter of Solomon Mack,) my brothers, Alvin, (who is now dead,) Hyrum, myself, Samuel, Harrison, William, Don Carlos, and my sisters, Sophronia, Catharine, and Lucy. Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general

five, on the twenty-third day of December, in the town of Sharon, Windsor county, State of Vermont. . . . My father, Joseph Smith, Sen., left the State of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the State of New York, when I was in my tenth year, or thereabouts. In about four years after my father's arrival in Palmyra, he moved with his family into Manchester in the same county of Ontario—

4. His family consisting of eleven souls, namely, my father, Joseph Smith; my mother, Lucy Smith (whose name, previous to her marriage, was Mack, daughter of Solomon Mack); my brothers, Alvin (who died November 19th, 1824, in the 27th year of his age), Hyrum, myself, Samuel Harrison, William, Don Carlos; and my sisters, Sophronia, Catharine, and Lucy.

5. Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the

-- day omitted in MS only.

-- Ms History: "Note A page 131" written above the line with an insertion caret after the words "State of Vermont."

1921 senior to Sen.

-- Ms History: "See Note E, page 2, addenda" written above the line with an insertion caret after the name Joseph Smith, senior.

Tal added: or thereabouts (Ms History: "thereabouts" written above the line.)

Tal at to in

{1851 consisting to consisted
{1921 consisted to consisting

1902 (who is now dead) to (who died November 19th, 1824, in the 27th year of his age) (Ms History: "is now dead" is deleted and the following written above it: "died Nov. 19th, 1823, in the 25th year of his age.")

MS Catharine to Catherine (Ms History: "Cathrine")

among all the sects in that region of country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "lo, here," and some "lo, there;" some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists. For, notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have every body converted, as they were pleased to call it, let them join what sect they pleased: yet, when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good

subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Lo, here!" and others, "Lo, there!" Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists.

6. For, notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one

1902 some to others

1902 Baptists to Baptist (Ms History: "Baptist")

Tal for to to (Ms History: "to")

1878 the respective to their respective
1879 their respective to their respected; also 1891.
1883 their respected to their respective
Tal their respective to the respective

1878 every body to everybody

feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert, so that all the good feelings, one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother Lucy, my brothers Hyrum, Samuel, Harrison, and my sister Sophronia.

During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would

party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued--priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

7. I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother, Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia.

8. During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would

Tal <u>the</u> to <u>their</u> (Ms History: "their")

Tal added: <u>and</u>

Tal <u>pungent</u> to <u>poignant</u>

1902 <u>these</u> to <u>these</u> (Ms History: "these")

permit: but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations that it was impossible for a person young as I was and so unacquainted with men and things to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists, and Methodists, and used all their powers of either reason, or sophistry to prove their errors, or at least to make the people think they were in error: on the other hand the Baptists and Methodists in their turn were equally zealous to establish their own tenets, and disprove all others.

In the midst of this war of words and tumult of opinions, I

permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

9. My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of both reason and sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others.

10. In the midst of this war of words and tumult of opinions, I

1902 omitted: but

1902 was to were

-- among written amongst in Ms History.

{1888 any to a
 Tal a to any

Tal omitted: differently

1902 was to were (Ms History: "were")

1902 their power to the power
1921 either to both
1921 or to and

1902 added: in endeavoring (Note: These words appear in the Ms History.)

often said to myself, what is to be done? Who of all these parties are right? r, are they all wrong together? If any one of them be right which is it, and how shall I know it?

While I was laboring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads, "If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not and it shall be given him." Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had would never know;

often said to myself: What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

11. While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

12. Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know;

— Ms History: "And if any one of them be. . ."

— laboring spelled labouring in [illegible], and 1851.

1902 unto to to (Ms History: "to")

1902 added: &

for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom and would give liberally, and not upbraid, I might venture. So in accordance with this my determination, to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired into the

for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

13. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

14. So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

15. After I had retired to the

1902 passage to passages of scripture (Ms History: "passage of scripture")

— length written last in Ms History.

Tal into to to

place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the <u>desires</u> of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely <u>overcome</u> me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world who had such <u>a marvelous</u> power as I had never before felt in any being. Just at this moment of great alarm, I saw a <u>pillow</u> of

place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the <u>desire</u> of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely <u>overcame</u> me, and had such <u>an</u> astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. 16. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction--not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such <u>marvelous</u> power as I had never before felt in any being--just at this moment of great alarm, I saw a <u>pillar</u> of

1949 desires to desire

{ MS overcome to overcome
1851 overcame to overcame (Ms History: "overcame")
1878 overcome to overcame

1902 added: an

1902 omitted: a
— marvelous spelled marvellous in MS, 1851, 1878, 1879, 1882, and 1891.

MS pillow to pillar (Ms History: "pillar")

light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) "This is my beloved Son, hear him."

My object in going to <u>enquire</u> of the Lord was to know which of all the sects was right? that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (<u>for at this time it had never entered into my heart that all were wrong,</u>) and which I should join. I was answered that I must join none

light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

17. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other— This is My Beloved Son. Hear Him!

18. My object in going to <u>inquire</u> of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right— and which I should join.

19. I was answered that I must join none of them, for they were all wrong; and the Personage

— Ms History: "gracefully" appeared between the words "descended gradually" but was deleted.

1902 enquire to inquire

1902 omitted: (for at this time it had never entered into my heart that all were wrong.)

of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them: and many other things did he say unto me which I cannot write at this time. When I came to myself again I found myself laying on my back, looking up into heaven.

NOTE: An arbitrary break in the text as it appears in the Times and Seasons is being made by the author of this thesis so that the texts might be together.

who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." 20. He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven. When the light had departed, I had no strength; but soon recovering in some degree, I went home. And as I leaned up to the fireplace, mother inquired what the matter was. I replied, "Never mind, all is well--I am well enough off." I then said to my mother, "I have learned for myself that Presbyterianism is not true." It seems as though the adversary was aware, at a very early period

1902 added: **that** (Note: This word appears in the Ms History.)

1902 **doctrine** to **doctrines** (Ms History: "doctrines")

-- **lying** spelled **laying** in T[illegible], NS, 1851, 1870, and 1888.
(Ms History: "lying")

-- Ms History: "[illegible] Note p. 132." written above the line with an insertion caret after the words "in heaven."

1921 added: When the light had departed, I had no strength; but soon recovering in some degree, I went home. And as I leaned up to the fireplace, mother inquired what the matter was. I replied, "Never mind, all is well--I am well enough off." I then said to my mother, "I have learned for my self that Presbyterianism is not true." It seems as though the adversary was aware, at a very early period of my life, that I was destined to prove a disturber and and annoyer of his kingdom; else why should the powers of darkness combine against me? Why the opposition and persecution that arose against me, almost in my infancy?

Some few days after I had this vision, I happened to be in company with one of the methodist preachers who was very active in the before mentioned religious excitement, and conversing with him on the subject of religion I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior, he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there was no such thing as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them. I soon found however that my telling the story

<u>of my life, that I was destined to prove a disturber and an annoyer of his kingdom; else why should the powers of darkness combine against me? Why the opposition and persecution that arose against me, almost in my infancy?</u>

21. Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his <u>behavior</u>; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there <u>were</u> no such <u>things</u> as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them.

22. I soon found, however, that my

— behavior spelled behaviour in MS and 1851. (Its History: "behaviour")

MS was to were

MS thing to things

had excited a great deal of prejudice against me among professors of religion and was the cause of great persecution which continued to increase, and though I was an obscure boy only between fourteen and fifteen years of age and my circumstances in life such as to make a boy of no consequence in the world; yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution, and this was common among all the sects: all united to persecute me. It has often caused me serious reflection both then and since, how very strange it was that an obscure boy of a little over fourteen years of age, and one too who was doomed to the necessity of obtaining a scanty maintainance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to

telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects--all united to persecute me.

23. It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to

-- Ms History: "or thereabouts" written above the words "fifteen years of age."

{ Pal make a boy to make me a boy
{ 1902 make me a boy to make a boy

1902 hot to bitter

1902 It has often caused me serious reflection both then and since,
to It caused me serious reflection then, and often has since,

MS maintainance to maintenance

{ MS labor to labour
{ 1879 labour to labor

1902 so as to and in a manner

create in them a spirit of the hottest persecution and reviling. ..ut strange or not, so it was, and was often cause of great sorrow to myself. However it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul when he made his defence before King Agrippa and related the account of the vision he had when he "saw a light and hear.' a voice," but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed, and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise, and though they should persecute him unto death, yet he knew and would know unto his latest breath that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise.

create in them a spirit of the most bitter persecution and reviling. ut strange or not, so it was, and it was often the cause of great sorrow to myself.

24. However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise.

1902 hottest to most hitter

1902 added: it
1902 added: the

1902 had had to had beheld

1907 defence to defense

MS Agrippa to Agrippa

{1883 there were but few to there were but a few
{Tal there were but a few to there were but few

1902 unto to to

1902 to to unto

—so it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision yet it was true, and while they were persecuting me, reviling me and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, why persecute for telling the truth? I have actually seen a vision, and "who am I that I can withstand God," or why does the world think to make me deny what I have actually seen, for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation. I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue

25. So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.

26. I had now got my mind satisfied so far as the sectarian world was concerned—that it was not my duty to join with any of them, but to continue

1902 unto to to

1902 omitted: or one of them did

1902 added: me

1902 dare to dared

Tal added: to

as I was until further directed; I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided. I continued to pursue my common avocations in life until the twenty first of September, one thousand eight hundred and twenty three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious because I continued to affirm that I had seen a vision. During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty three, (having been forbidden to join any of the religious sects of the day, and being of very tender years, and pursecuted by those who ought to have been my friends, and to have treated me kindly and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed

as I was until further directed. I had found the testimony of James to be true—that a man who lacked wisdom might ask of God, and obtain and not be unbraided.

27. I continued to pursue my common vocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

28. During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed

{ Tal avocations to vocations
1888 in to of
Tal of to in

— hands written hand in Ms History.

{ Ms endeavored to endeavoured
1878 endeavoured to endeavored

me, I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors and displayed the weakness of youth and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God.

NOTE: An arbitrary break in the text as it appears in the Times and Seasons is being made by the author of this thesis so that the words of the texts might be together.

In consequence of these things I often felt condemned for my weakness, and imperfections; when on the evening of the above mentioned twenty first of September,

me—I was left to all kinds of temptations; and, mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the foibles of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God. In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been. But this will not seem very strange to any one who recollects my youth, and is acquainted with my native cheery temperament.

29. In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned twenty-first of September, after I

1902 corruption to foibles (Ms History: The word "corruption" is crossed out and "foibles" written above it.

1902 omitted: <u>to the gratification of many appetites</u> (Note: These words were written in the Ms History but were crossed out.)

-- Ms History: "See Note C p. 133" is written above the words "sight of God."

1921 added: <u>In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been. But this will not seem very strange to any one who recollects my youth, and is acquainted with my native cheery temperament.</u>

after I had retired to my bed for the night, I betook myself to prayer and supplication to almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him: for I had full confidence in obtaining a divine manifestation as I had previously had one.

While I was thus in the act of calling upon God I discovered a light appearing in the room which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond any thing earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant, his hands were

had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

30. While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

31. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were

1902 omitted: had

15 any thing to anything

naked and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of

naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

32. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me.

33. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of

| | | | |
|---|---|---|---|
| 1878 | Nephi | to Moroni (Ms History: | Moroni is written above the name Nephi with an (*) next to it referring to a note at the bottom of the page: "*Evidently a clerical error, see Book Doc. & Cov. Sec 50, par 2; Sec 106, par 20, also Elder's Journal vol. 1, page 43. Should read Moroni.") |

among all people. He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. After telling me these things he commenced quoting the prophecies of the Old Testament, he first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same

among all people.

34. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants;

35. Also, that there were two stones in silver bows--and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim--deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book.

36. After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same

-- whence written which in 1888 only.

1878 Saviour to Savior

-- Its History: "the possession and use of these stones" is written above the line. Originally read " and that was what constituted seers." The word "that" was deleted.

1902 was to were

prophecy though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as reads in our books he quoted it thus, "For behold the day cometh that shall burn as an oven, and all the proud yea and all that do wickedly shall burn as stubble, for they that cometh shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch," and again he quoted the fifth verse thus, " ehold I will reveal unto you the Priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently, "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers, if it were not so the whole earth would be utterly wasted at his coming." In addition to these he quoted the eleventh

prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

37. For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.

38. And again, he quoted the fifth verse thus: Behold, I will reveal unto you the Priesthood, by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord.

39. He also quoted the next verse differently: And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.

40. In addition to these, he quoted the

{ [illegible] ibles to ible
1851 ible to ibles

1851 added: it

-- an written a in 1830 only.

1851 cometh to come

-- nor written or in 1830 only.

{ [illegible] his to its
1851 its to his
-- Its History: Following the words "In addition to these" appears the word "quotations" but was deleted.

chapter of Isaiah saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty second and twenty third verses precisely as they stand in our New Testament. He said that <u>that</u> prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel from the twenty eighth <u>to the last verse</u>. He also said that this was not yet fulfilled but was soon to be. And he further stated the fulness of the gentiles was soon to come in. He quoted many other passages of scripture and offered many explanations which cannot be mentioned here. Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the

eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that <u>that</u> prophet was Christ; but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

41. He also quoted the second chapter of Joel, from the twenty-eighth <u>verse to the last</u>. He also said that this was not yet fulfilled, but was soon to be. And he further stated <u>that</u> the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here.

42. Again, he told me, that when I got those plates of which he had spoken--for the time that they should be obtained was not yet fulfilled--I should not show them to any person;

{1878 omitted: that
1902 added: that

1902 to the last verse to verse to the last

1902 added: that

breastplate with the Urim and Thummim only to those to whom I should be commanded to show them, if I did I should be destroyed. While he was conversing with me about the plates the vision was opened to my mind that I could see the place where the plates were deposited and that so clearly and distinctly that I knew the place again when I visited it.

After this communication I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark except just around him, when instantly I saw as it were a conduit open right up into heaven, and he ascended up till he entirely disappeared and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene and marvelling

neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

43. After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him; when, instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

44. I lay musing on the singularity of the scene, and marveling

— Thurmim spelled Thurmin in His History.

— His History: between the words "this communication" appeared the word "conversation" but it was deleted.

Tal omitted: up

1808 marvelling to marveling

greatly at what had been told me by this extraordinary messenger, when in the midst of my meditation I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bed side. He commenced and again related the very same things which he had done at his first visit without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. Having related these things he again ascended as he had done before.

By this time so deep were the impressions made on my mind that sleep had fled from my eyes and I lay overwhelmed in astonishment at what I had both seen and heard: but what was my surprise when again I behold the same messenger at my

greatly at what had been told to me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside.

45. He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

46. By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I behold the same messenger at my

1902 added: to

1873 bed side to bedside (Ms History: "bedside")

{ Tal on to upon
{ 1902 upon to on

bedside, and heard him rehearse or repeat over again to me the same things as before and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit he again ascended up into heaven as before and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock grew, and I found that day was approaching so that our interviews must have occupied the whole of that night. I

bedside, and heard him rehearse or repeat over again to me the same things as before; and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family), to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building his kingdom; otherwise I could not get them.

47. After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me for the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

{ [illegible] bedside to bed side
1878 bed side to bedside

{ 1879 forbid to forbade
1883 forbade to forbid
Tal forbid to forbade

Tal but to than

Tal omitted: un

1902 crew to crowed

shortly after arose from my bed,
and as usual went to the necessary
labors of the day, but in attempting
to labor as at other times, I found
my strength so exhausted as
rendered me entirely unable. My
father who was laboring along
with me discovered something to
be wrong with me and told me to
go home. I started with the
intention of going to the house,
but in attempting to cross the
fence out of the field where we
were, my strength entirely failed
me and I fell helpless on the
ground and for a time was quite
unconscious of any thing. The
first thing that I can recollect
was a voice speaking unto me
calling me by name. I looked up
and beheld the same messenger
standing over my head surrounded by
light as before. He then again
related unto me all that he had
related to me the previous night,
and commanded me to go to my father
and tell him of the vision and

48. I shortly after arose from my
bed, and, as usual, went to the
necessary labors of the day; but,
in attempting to work as at other
times, I found my strength so
exhausted as to render me entirely
unable. My father, who was laboring
along with me, discovered something
to be wrong with me, and told me to
go home. I started with the
intention of going to the house;
but, in attempting to cross the
fence out of the field where we
were, my strength entirely failed
me, and I fell helpless on the
ground, and for a time was quite
unconscious of anything.
49. The first thing that I can
recollect was a voice speaking unto
me, calling me by name. I looked
up, and behold the same messenger
standing over my head, surrounded by
light as before. He then again
related unto me all that he had
related to me the previous night,
and commanded me to go to my father
and tell him of the vision and

{ [illegible] labor to labour
1878 labour to labor

{ [illegible] labor to labour
1878 labour to labor
1902 labor to work

1902 rendered to to render

1851 any thing to anything

commandments which I had received.

I obeyed, I returned back to my father in the field and rehearsed the whole matter to him. He replied to me, that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Covenient to the village of Manchester, Ontario co. New York, stands a hill of considerable size, and the most elevated of any in the neighborhood; on the west side of this hill not far from the top, under a stone of considerable size, lay the plates deposited in a stone box: this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge

commandments which I had received.

50. I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there.

51. Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge

Fal omitted: back

1902 added: told me

13 co. to county

— 's History: A piece of paper about three by six inches is inserted between the pages at this point. On one side is the following: "*I mentioned to President Smith that I considered it necessary that an explanation of the location of the place where the box was deposited would be required in order that the history be satisfactory. I. M. (Isaac Morley?)
On the reverse of this paper appears the description as it reads in the text: "Convenient to the village . . . not far from the top,"

all round was covered with earth. Having removed the earth and obtained a lever which I got fixed under the edge of the stone and with a little exertion raised it up, I looked in and there indeed did I behold the plates, the Urim and Thummim and the breastplate as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement; in the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out but was forbidden by the messenger and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time, but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do

all around was covered with earth.

52. Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

53. I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do

1902 round to around
— Ms History: Following the words "Having removed the earth" appeared the words "off the edge of the edge of the stone" which were deleted.
1902 and to I

— Thummim spelled Thummin in Ms History.

{1878 neither would to neither would arrive
1902 neither would arrive to neither would it

so until the time should come for obtaining the plates. Accordingly as I had been commanded I went at the end of each year, and at each time I found the same messenger there and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do and how and in what manner his kingdom was to be conducted in the last days. As my father's worldly circumstances were very limited, we were under the necessity of <u>laboring</u> with our hands, hiring by <u>days works</u> and otherwise as we could get opportunity, sometimes we were at home and sometimes abroad and by <u>continued labor</u> were enabled to get a comfortable <u>maintainance</u>.

In the year <u>eighteen hundred and twenty-four</u> my father's family met with a great affliction <u>by</u> the death of my eldest brother Alvin. In the month <u>of</u> October <u>eighteen hundred and twenty-five</u> I hired with an old gentleman, by the name

so until the time should come for obtaining the plates.

54. Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days.

55. As my father's worldly circumstances were very limited, we were under the necessity of <u>laboring</u> with our hands, hiring <u>out</u> by <u>day's work</u> and otherwise, as we could get opportunity. Sometimes we were at home, and sometimes abroad, and by <u>continuous labor</u> were enabled to get a comfortable <u>maintenance</u>.

56. In the year <u>1824</u> my father's family met with a great affliction <u>by</u> the death of my eldest brother, Alvin. In the month <u>of</u> October, <u>1825</u>, I hired with an old gentleman by the name of Josiah Stoal, who lived in Chenango county, State of

{ MS labor to labouring
{ 1878 labouring to laboring
1902 added: out
MS days works to day's work

1902 continued to continuous
{ MS labor to labour
{ 1878 labour to labor
MS maintainance to maintenance (Ms History: "maintenance")

MS eighteen hundred and twenty-four to 1824

{ Tal by to in
{ 1902 in to by

{ MS omitted: of
{ 1878 added: of

MS eighteen hundred and twenty-five to 1825

of Josiah Stoal who lived in Chenango county State of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony Susquehannah county State of Pennsylvania, and had previous to my hiring with him been digging in order if possible to discover the mine. After I went to live with him he took me among the rest of his hands to dig for the silver mine, at which I continued to work for nearly a month without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger.

During the time that I was thus employed I was put to board with a Mr. Isaac Hale of that place; it was there that I first saw my wife (his daughter) Emma Hale. On the eighteenth of January eighteen hundred and twenty-seven we were married while yet I was employed in

New York. He had heard something of a silver mine having been opened by the Spaniard's in Harmony, Susquehanna county, State of Pennsylvania; and had, previous to my hiring in him, been digging, in order, if possible, to discover the mine. After I went to live with him, he took me, with the rest of his hands, to dig for the silver mine, at which I continued to work for nearly a month, without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money-digger.

27. During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there I first saw my wife (his daughter), Emma Hale. On the 18th of January, 1827, we were married, while I was yet employed in the service of Mr. Stoal.

1873 Susquehannah to Susquehanna

1902 with to to

1902 among to with

1902 omitted: that

MS eighteenth to 18th

MS eighteen hundred and twenty-seven to 1827

1902 yet I was to I was yet

the service of Mr. Stoal.

Owing to my still continuing to assert that I had seen a vision persecution still followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere so we went and were married at the house of Squire Tarbill, in South Bainbridge Chenango county, New York. Immediately after my marriage I left Mr. Stoal's and went to my father's and farmed with him that season.

At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate; on the twenty-second day of September, one thousand eight hundred and twenty-seven, having went as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me, with this charge that I should be responsible for them: that if I

58. Owing to my continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was, therefore, under the necessity of taking her elsewhere; so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Stoal's, and went to my father's, and farmed with him that season.

59. At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I

1902 omitted: still

— Ms History: The words "and my wife's father's family were very much" are written over the following words which are deleted: "and so much was my wife's father exeited, that he was greatly"

— Ms History: Following the words "our being married" appears the words "in so much that he would not suffer us to be married at his house," which words are deleted.

— Ms History: "Squire Tarbill in South Painbridge, Chenango County, New York," was written over the deleted name of "Mr. Stoal."

— Thummin spelled Thummin in Ms History

M2 twenty-second to 22d
1851 22d to 22nd
1878 22nd to 22d
1902 22d to twenty-second

M3 one thousand eight hundred and twenty-seven to 1827
1902 1827 to one thousand eight hundred and twenty-seven

M3 went to gone

should let them go carelessly or through any neglect of mine I should be out off; but that if I would use all my endeavors to preserve them, until he the messenger should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter and severe than before, and multitides were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands until I had accomplished by them what was required at my hand, when

should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected.

60. I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitides were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When,

{ ... endeavors to endeavours (Is History: "endeavours")
1378 endeavours to endeavors

according to arrangements the messenger called for them, I delivered them up to him and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.

The excitement however still continued, and rumor with her thousand tongues was all the time employed in circulating tales about my father's family, and about myself. If I were to relate a thousandth part of them it would fill up volumes. The persecution however became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehannah county in the State of Pennsylvania: while preparing to start (being very poor and the persecution so heavy upon us that there was no probability that we would ever be otherwise,) in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who

according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.

61. The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating falsehoods about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehanna county, in the State of Pennsylvania. While preparing to start—being very poor, and the persecution so heavy upon us that there was no probability that we would ever be otherwise—in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who

-- arrangements spelled arrangement in Ms History.

{ 18 second to 2nd
{ 1902 2nd to second

{ 18 one thousand eight hundred and thirty-eight to 1838
{ 1902 1838 to one thousand eight hundred and thirty-eight

{ 18 rumor to rumour (Ms History: "rumour")
{ 1878 rumour to rumor

1902 tales to falsehoods

1878 Susquehannah to Susquehanna

came to us and gave me fifty dollars to assist us in our afflictions. Mr Harris was a resident of Palmyra Township Wayne county, in the State of New York, and a farmer of respectability; by this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there I commenced copying the characters of the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following. Some time in this month of February the aforementioned, Mr. Martin Harris came to our place, got the characters which I had drawn off the plates and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the

came to us and gave me fifty dollars to assist us on our journey. Mr. Harris was a resident of Palmyra township, Wayne county, in the State of New York, and a farmer of respectability.

62. By this timely aid was I enabled to reach the place of my destination in Pennsylvania; and immediately after my arrival there I commenced copying the characters off the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father, in the month of December, and the February following.

63. Sometime in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account

1902 in our afflictions to on our journey

— Ms History: "I commenced coping the characters of all the plates." The word "all" was deleted.

Tal of to off

— Thummim spelled Thummin in Ms History

1902 Some time to Sometime

— Ms History: "I had drawn off of the plates." The word "of" deleted and never printed.

circumstances as he related them to me after his return which was as follows. "I went to the city of New York and presented the characters which had been translated, with the translation thereof to Professor Anthony, a gentleman celebrated for his literary attainments; Professor Anthony stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldeac, Assyriac, and Arabac, and he said that they were the true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthony called me back, and asked me how the young

of the circumstances, as he related them to me after his return, which was as follows:

64. "I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic; and he said they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young

{1851 Anthony to Anthon
{1902 Anthon to Charles Anthon (Note: In the Ms History the name "Charles" is added above the line. Also the "y" in each "Anthony" has been deleted.

1851 Anthony to Anthon

Ms Chaldeno to Chaldaic (Ms History: "Chaldeak")
{1879 Assyriac to Assyric
{1888 Assyric to Assyriac
Ms Arabac to Arabic
1902 omitted: the (Note: "the" does not apear in the Ms History.)

1851 Anthony to Anthon

man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

He then said to me, let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied 'I cannot read a sealed book.' I left him and went to Dr. Mitchel who sanctioned what Professor Anthony had said respecting both the characters and the translation."

NOTE: The Pearl of Great Price omits part of the prophet's history at this point. It was printed in the Times and Seasons 3:735-36; 801-04; 817-18. It can be more readily found

man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

65. "He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation."

. . . . . .

{1851 to to unto
1902 unto to to

-- ministering spelled ministring in Hs History.

-- Hs History: The sentence, "I informed him . . . a sealed book." was written above the line with intention that it was to be added at this point in the text.

Mitchel to Mitchell

1851 Anthony to Anthon

today in Joseph Smith's History of the Church (Salt Lake City: Deseret Book Co., 1953), I, 20-31.

On the fifteenth day of April, eighteen hundred and twenty nine, Oliver Cowdery came to my house, until when I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided; and my father being one of those who sent to the school; he had went to board for a season at my father's house, and while there the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me.

Two days after the arrival of Mr. Cowlery, (being the 17th of April,) I commenced to translate the Book of Mormon, and he commenced to write for me, . . .

NOTE: Part of the prophet's history is being omitted at this point, because it was omitted in the Pearl of Great Price. It can be found in the Times and Seasons 3:932-33, 953-

66. On the 5th day of April, 1829, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there the family related to him the circumstance of my having received the plates, and accordingly he had come to make inquiries of me.

67. Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to write for me.

MS fifteenth to 15th (Hs History: "fifth")
1888 15th to 5th

MS eighteen hundred and twenty nine to 1829

MS when to which time
1851 which time to when
Tal omitted: when
1902 added: which time

MS neighborhood to neighbourhood
1878 neighbourhood to neighborhood

MS omitted: had

MS my father's to his

1878 omitted: received
1902 added: received

1878 enquiries to inquiries

1888 17th to 7th (Hs History: "seventh")

1902 commenced to began

54. It can be more readily found in Joseph Smith's History of the Church (Salt Lake City: Deseret Book Co., 1953), I, 33-38.

We still continued the work of translation, when in the ensuing month, (May, eighteen hundred and twenty nine,) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins, and this shall never be taken again from the earth,

68. We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

69. Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth

(6) eighteen hundred and twenty nine to 1822

1902 as to that

1902 omitted: unto us

— ministering spelled ministring in Ms History.

until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted

until the sons of Levi do offer again an offering unto the Lord in righteousness.

70. He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

71. Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me--after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood--for so we were commanded.

72. The messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted

1902 omitted: of

"el afterwards that to that afterwards (Ms History: "afterward that")

— Aaronic spelled Aaroniok in Ms History.
— afterwards spelled afterward in Ms History.

under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedeck, which priesthood he said should in due time be conferred on us--and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty nine, that we were baptized and ordained under the hand of the messenger.

Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass: And again so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up I prophesied concerning the rise of the church, and many other things connected with the church, and this

under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second. It was on the fifteenth day of May, 1829, that we were ordained under the hand of this messenger, and baptized.

73. Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of this Church, and many other things connected with the Church, and this

{1888 Melchisedeck to Melchisedek
{1921 Melchisedek to Melchisedek
1902 should to would

1902 added: of the Church (Note: "of the Church" appears in the Ms History.)
1902 added: (Oliver Cowdery)
[illegible] fifteenth to 15th
[illegible] eighteen hundred and twenty nine to 1829

1902 were baptized and ordained under the hand of the messenger. to
were ordained under the hand of this messenger, and baptized.

{[illegible] upon to on
{1851 on to upon
{1902 upon to on

[illegible] prophesied to prophesied
— should written would in 1879, 1882, and 1891.

— prophesied spelled prophecied in Ms History.

generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us, in a manner which we never could attain to previously, nor ever before had thought of. In the mean time we were forced to keep secret the circumstances of our having been baptized, and having received the priesthood; owing to a spirit of persecution which had already manifested itself in the neighborhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family, (under Divine Providence,) who had became very friendly to me, and were

generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

74. Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of having received the Priesthood and our having been baptized, owing to a spirit of persecution which had already manifested itself in the neighborhood.

73. We had been threatened with being mobbed, from time to time, and this, too, by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family (under Divine providence), who had become very friendly to me,

1902 added: and intention (Note: These words appear in the Ms History.)

1851 mean time to meantime

1902 our having been baptized, and having received the priesthood;
to having received the Priesthood and our having been baptized,

{ [illegible] neighborhood to neighbourhood
1878 neighbourhood to neighborhood

[illegible] become to become
{ [illegible] omitted: very
1851 added: very

opposed to mobs, and <u>were</u> willing that I should be allowed to continue the work of translation without interruption: And therefore offered and promised us protection from all unlawful proceedings as far as in them lay.

and <u>who</u> were opposed to mobs, and <u>were</u> willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings, as far as in them lay.

| | | |
|---|---|---|
| 1S | added: | who |
| 1S | omitted: | were |
| 1851 | added: | were |

## Summary and Conclusion

The writer feels that this section of our study has been the most rewarding. One of the problems of this text that has confronted past historians is the date of Alvin Smith's death. When Alvin, the prophet's brother, was mentioned in this history, Joseph recorded the words "who is now dead." However, in 1902, the prophet's history shows the addition of "November 19, 1824" as the date of his death. Other records, however, give the year as 1823. Archibald F. Bennett explained part of this problem when he wrote:

> When aged, Lucy Mack Smith dictated her history of the life of the Prophet, her son . . . she gave the death date of her older son, Alvin Smith, as 19 Nov. 1824.[1] On a gravestone marker in the old cemetery at Palmyra, New York, it states that Alvin Smith died 19 Nov. 1823. Which should be accepted, the mother's word or the inscription over the grave of Alvin? It is admitted that the mother was aged when she dictated her history, but perhaps her statement may have been based upon a record in her possession made years before. Tombstones often contain erroneous inscriptions, because the stone-cutter himself may have erred in carving them on the stone. The feeling was that it was safer to accept the word of the mother. . .[2]

The two main Histories of the Church give the date of Alvin's death as November 19, 1824.[3] They have disregarded the discrepancies

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[1] Bennett is referring to Lucy Mack Smith's Biographical Sketches of Joseph Smith, the Prophet (Liverpool: Orson Pratt, 1853), pp. 40, 87.

[2] Archibald F. Bennett, A Guide For Genealogical Research (Salt Lake City: Deseret News Press, 1956), p. 108.

[3] Joseph Smith, History of the Church, I, 2. Brigham H. Roberts, Comprehensive History of the Church (Salt Lake City: Deseret News Press, 1930), I, 32.

between the two dates. Recently, however, Elder Dean, the guide at the Smith home in Palmyra, found the following notice which was printed in the Wayne Sentinel, dated September 25, 1824.

> To the Public
>
> "Whereas reports have been industriously put in circulation, that my son Alvin had been removed from the place of his interment and dissected, which reports, every person possessed of human sensibility must know, are peculiarly calculated to harrow up the mind of a parent and deeply wound the feelings of relations--therefore, for the purpose of ascertaining the truth of such reports, I, with some of my neighbors, this morning repaired to the grave, and removing the earth, found the body which had not been disturbed.
>
> "This method is taken for the purpose of satisfying the minds of those who may have heard the report, and of informing those who have put it in circulation, that it is earnestly requested they would desist therefrom, and that it is believed by some, that they have been stimulated more by a desire to injure the reputation of certain persons than a philanthropy for the peace and welfare of myself and friends.
>
> Palmyra, Sept. 15th, 1824. JOSEPH SMITH"[1]

This is sufficient evidence that Alvin did not die on November 19, 1824. In addition to this, at the beginning of the "Manuscript History" the following was written and signed by Joseph Smith: "In memory of Alvin Smith Died the 19th Day of November In the 25th year of his age, year 1823." Moreover, it can be seen that as the prophet revised the "Manuscript History" he amended the text to include Alvin's death thus: "who died Nov. 19th, 1823, in the 25th year of his age." Later redactors, however, ignored this date, and in 1902 the text appeared, "who died November 19th, 1824 in the 27th year of his age."[2] It should be noted that the accounts

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[1] Bennett, loc. cit.

[2] Joseph Smith 2:4.

of Alvin's age at his death differ also. The date of his birth is equally confused. His mother wrote that he was born in February 11, 1799.[1] However, the presently accepted date given by family genealogists, is February 11, 1798.[2]

If Alvin was born on February 11, 1799 as his mother recorded and died on November 19, 1823 (the corrected date), then his age at his death was twenty-four and a half. However, if he were born in 1798, his age would have been twenty-five and a half. Whether Alvin's age was twenty-four and a half or twenty-five and a half, Joseph Smith felt it correct enough to write in the "Manuscript History" that Alvin died "in the 25th year of his age." With this information, the writer questions not only the date of Alvin's death but also his age at death as it presently appears in The Pearl of Great Price,[3] and the History of the Church.[4]

Another date in The Pearl of Great Price which for many years was in error appears in verses 66 and 67. The Times and Seasons text recorded that Oliver Cowdery went to Joseph Smith on the "fifteenth day of April," and he commenced being his amanuensis on "the 17th day of April." In the 1888 edition of The Pearl of Great Price, these dates were corrected to read the fifth and seventh, respectively. These latter dates are verified in Oliver Cowdery's

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[1] Lucy Smith, op. cit., p. 40.

[2] "Records of Early Church Families," Utah Genealogical and Historical Magazine, XXVI (July, 1935), p. 102.

[3] Joseph Smith 2:4.

[4] Joseph Smith, History of the Church, I, 2.

letter to W. W. Phelps.[1] An examination of the original manuscript history revealed that these latter dates were in reality the ones recorded by the prophet's scribe. It is evident that the Times and Seasons made a typographical error when writing the fifteenth and seventeenth.

In 1921, the text was somewhat increased by the addition of extended material in two verses. One is in verse 20, which relates how young Joseph Smith told his mother that he had learned that Presbyterianism was not true. The other is in verse 28, which explains that although Joseph was subject to temptation and had his human weaknesses, he was not guilty of any "malignant sins." At first, one might reason that these additions were the work of later redactors. However, this is not the case. The writer has examined the original "Manuscript History," and found that the prophet amended his own history as additional thoughts came to his mind. In the portion of this history that corresponds to that found in The Pearl of Great Price, the "Manuscript History" shows five additions which were too large to be inserted above the line. Three of these additions (the two mentioned above in verse 20 and 28, and one other) were written on pages 131 through 133 and were marked Notes A, B, and C, respectively.[2] The running history of

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[1]"Copy of a Letter written by O. Cowdery, on the restoration of the Priesthood," Times and Seasons, II (November 1, 1840), p. 201.

[2]Notes B and C were inserted into their rightful place in the text in 1921. They are found in verses 20 and 28, respectively. Note A was not inserted into its place at that time, nor since; nor can it be found in the published history of the Church. The place where this note was to be placed was marked with four dots in 1921 to indicate its omission. Note A contains the story of the prophet's early sickness and leg operation.

the Church progresses until it approaches these pages. The recording of a revelation dated August, 1831,[1] was interrupted by these notes which had been previously recorded on the next page that would have contained the continuation of the revelation. The revelation was resumed on page 135. One of the other additions was recorded in the "addenda." The addenda followed page 553; the pages of the addenda were renumbered beginning with the number one. Items in the addenda were assigned alphabetical letters.[2] The last of these five additions which were too large to write above the line was written on a piece of paper and stuck into the binding of the "Manuscript History." The close proximity of this addition may be the reason why it was printed in the Times and Seasons and the others were not. This addition contains the description of the Hill Cumorah as it is now recorded in Joseph Smith 2:51. The writer feels that it is only human to want to record items of importance which may have been overlooked when first composing the history.

In relating the story of the 1823 visit of Moroni, the name of Nephi was recorded in its place. The Times and Seasons copied this error when it printed the "History of Joseph Smith." The Millennial Star and 1851 Pearl of Great Price reprinted this history without correcting the erroneous name of Nephi. Many Latter-day

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[1]Doctrine and Covenants, section 58.

[2]Note C on page 2 of the addenda (erroneously marked "Note B" above the line in the text) has never been placed in The Pearl of Great Price; however, it does appear in Joseph Smith's History of the Church, 1, 2. This note contains the names and birth dates of Joseph Smith Senior's ancestors.

aints have noticed this early discrepancy, and some have gone so far as to make a problem of it.[1] It is evident through this study that this discrepancy is due to a clerical error. Most, if not all references to this messenger being named "Nephi" stem from this one clerical error in the Times and Seasons. Notwithstanding, previous recordings of this incident gave the name of the angel as Moroni.[2]

Many people read this story for the first time and naturally did not recognize the discrepancy. When the Millennial Star reprinted the installment of the prophet's history containing the story of the 1823 vision, the editorial listed the enlightening articles then found in the columns of the Star: The Book of Abraham, the doctrine of the plurality of Gods, Baptism for the Dead, and the glorious message of the "angel Nephi."[3]

Lucy Mack Smith copied the story of the 1823 vision into her Biographical Sketches[4] from the Times and Seasons without changing the name of Nephi to Moroni. When Orson Pratt published

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[1] LaMar Petersen, Problems in Mormon Text (Salt Lake City: by the author, 1957), p. 3.

[2] Elders' Journal, I (July, 1838), 42-43. Doctrine and Covenants (Kirtland, Ohio: F. G. Williams & Co., 1835), p. 180.

[3] "Editorial Remarks," Latter-day Saints Millennial Star, III (August, 1842), 70-71. Even the Reorganized Church temporarily perpetuated this error; see: "The Early Revelations," The True Latter-day Saints' Herald, Cincinnati, Ohio, I (March, 1860), p. 67.

[4] Lucy Smith, op. cit., p. 79.

Mother Smith's book in 1853, he noted in the footnote that the name should read Moroni.[1] As far as can be determined Elder Pratt was the first to correct this error in printing. Also, it was he that published The Pearl of Great Price in 1878, and removed the name of Nephi from the text entirely and inserted the name Moroni in its place. That this discrepancy is merely due to a clerical error, and not a change in historical doctrine, as some have made it out to be, was made clear to the writer when he examined the original "Manuscript History." It is on page 5 of this history, that the name of Nephi was erroneously written. On page 52 (only forty-seven pages away), Moroni is recorded as being the messenger in question.

The major conclusion of this phase of the study is that most of the important changes in the prophet's history are definitely emendations by himself. Minor changes in wording and punctuation have been made by later editors to make the story gramatically correct and easily understood. This has been true of the other scriptures thus far examined in this thesis.

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[1] Ibid.

CHAPTER 2

## ARTICLE OF FAITH

### Background of the Problem

At the request of Mr. John Wentworth, Editor and Proprietor of the Chicago Democrat, Joseph Smith on March 1, 1842 wrote a letter telling of the rise, progress and beliefs of the Latter-day Saints. This sketch was to be used by Mr. Easton, a friend of Mr. Wentworth, who was writing a history of New Hampshire.[1] At the close of this sketch the prophet included what is today called the thirteen Articles of Faith. Later, a revised sketch was written to Daniel I. Rupp and was concluded with the same statements of belief.[2]

Concerning these statements of belief, B. H. Roberts felt justified in stating:

> These Articles of Faith were not produced by the labored efforts and harmonized contentions of scholastics, but were struck off by one inspired mind at a single effort to make a declaration of that which is most assuredly believed by the Church, for one making earnest inquiry about the truth. The combined directness, perspicuity, simplicity and comprehensiveness of this statement of the principles of our religion may be relied upon as strong evidence of a divine inspiration resting upon the Prophet, Joseph Smith.[3]

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[1]Joseph Smith, History of the Church, IV, p. 535.

[2]Daniel I. Rupp, An Original History of the Religious Denominations at Present Existing in the United States (Philadelphia: J. W. Humphreys, 1844), p. 410.

[3]Joseph Smith, loc. cit.

This letter, commonly called the Wentworth Letter, was first published in Nauvoo in 1842.[1] As far as can be determined, F. D. Richards when publishing the 1851 Pearl of Great Price copied the Articles of Faith directly from the Wentworth letter in the Times and Seasons; no reprint of this letter containing the Articles of Faith could be found in the Millennial Star before The Pearl of Great Price was published in 1851.

On October 10, 1880, The Pearl of Great Price was first formally accepted by the vote of the Church.[2] Again, on October 6, 1890, Franklin D. Richards proposed the individual acceptance of "The Articles of Faith" as a rule of faith and conduct for the Latter-day Saints.[3]

Following the canonization of "The Articles of Faith," a more united effort was made to keep them uniform throughout the Church. In the Deseret Evening News for February 16, 1897, the following notice appeared:

> On Sunday, February 28, the Sunday schools of Salt Lake Stake will repeat the Church Articles of Faith as one of the exercises at the Tabernacle. Sometimes the cards used have been issued at different times, and from different printing houses, and in some instances there have been errors in the words; none, however, of a serious nature. But that all may have the correct form, and that not only in this Stake, but in all the Stakes of Zion, the Articles of Faith may be had

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[1] "Church History," Times and Seasons, III (March 1, 1842), 709.

[2] "Fiftieth Semi-Annual Conference," Deseret News Weekly, XXIX (October 13, 1880), 588.

[3] "Conference Report," Latter-day Saints' Millennial Star, LII (November 17, 1890), 722.

> correctly, we publish them here, and invite all presiding officers in all Church organizations to compare them carefully with the form in use, that there may be no inaccuracies.

Evidence seems to indicate that before this time, however, individuals could use these thirteen statements with their own revisions and additions to suit their present need.[1] In 1850, Orson Hyde printed in the columns of the Frontier Guardian under the title "Latter Day Saint Faith" a divergent form of the original Articles of Faith.[2] The major differences are listed below:

The 4th Article of Faith has added: ". . .5th. The Lord's Supper."

The 5th Article of Faith reads: "We believe that men must be called of God by inspiration[3] and by the laying on of hands for those who are duly commissioned to preach the gospel and administer in the ordinances thereof."

The 7th Article of Faith reads: "We believe in the powers and gifts of the everlasting gospel, viz: the gift of faith, discerning of spirits, prophecy, revelation, visions, healing, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, &c."

The 8th Article of Faith reads: "We believe the word of God recorded in the Bible,[4] we also believe the word of God recorded in the Book of Mormon, and in all other good books."

The 9th Article of Faith has added: ". . .and Messiah's second coming."

The 10th Article of Faith has added concerning Christ's

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[1]Many apostate groups revised these articles to help distinguish them from the Latter-day Saints in Utah. For instance, one of the Statements of Belief composed by the Reorganized Church deals with their non-belief in polygamy.

[2]"Latter Day Saint's Faith," Frontier Guardian, II (February 20, 1850), p. 1.

[3]Words added or differing from the original Articles of Faith are underscored.

[4]These phrases are slightly reversed and the words "as far as it is translated correctly" are omitted.

personal reign upon the earth: ". . . a thousand years. . ."

The 11th Article of Faith is preceded by a new statement of belief: "We believe in the literal resurrection of the body, and that the rest of the dead live not again until the thousand years are expired."

The 12th Article of Faith includes "queens."

The 13th Article of Faith reads: "We believe in being honest, true, chaste, temperate, benevolent, virtuous and upright, and in doing good to all men; indeed we may say that we follow the admonition of Paul, we "believe all things," we "hope all things," we have endured very many things, and hope to be able to "endure all things." Every thing virtuous, lovely, praiseworthy, and of good report we seek after, looking forward to the "recompense of reward." But an idle or lazy person cannot be a christian, neither have salvation. He is a drone, and destined to be stung to death and tumbled out of the hive.

So plain and comprehensive are the Articles of Faith, that soon after they were written, they became a standard to many. Even some smaller Christian Churches have used them with slight differences and of course these differences include the omission of the sentence concerning belief in the Book of Mormon.[1] As these thirteen articles became more familiar and even canonized, they became to the saints less of "a" standard of faith and more "the" Articles of Faith. The original thirteen articles listed by the Prophet Joseph Smith are the ones accepted by the Church to be the same as scripture.

In the following parallel comparison, the Articles of Faith as they appeared at the close of the "Wentworth Letter" printed in the Times and Seasons will be typed in the left column with the current (1957) text in the right column. Changes in punctuation and wording are tabulated and can be found in the appendices.[2]

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[1]O. Harrison, "Articles of Faith of the Church of God," Perryville, Arkansas. (Copy in Church Historian's Office.)

[2]See Appendix F.

We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophesy, and by the laying on of hands" by those who are in authority to preach the gospel and administer in the ordinances thereof.

## THE ARTICLES OF FAITH

## Of The Church of Jesus Christ of Latter-day Saints

1. We believe in God, the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

1851 added heading: "Times and Seasons," Vol. III, page 709.
1878 added over the above heading: Articles of our Faith.
1888 Articles of our Faith to ARTICLES OF FAITH
1902 ARTICLES OF FAITH to THE ARTICLES OF FAITH of the Church of Jesus Christ of Latter-day Saints.
Note: A Roman numberal "III" was placed over the above title in 1902 and remained there until 1920. This indicates that it was then considered as chapter 3 of the "Writings of Joseph Smith."

1902 these to the
1902 added: first principles and
1902 added: of the Gospel

1878 1st to First
1878 2d to Second
1878 3d to Third

— immersion spelled immersson in 1888 only.

1878 4th to Fourth

1878 propheay to prophecy

We believe in the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists, &c.

We believe in the gift of tongues, prophesy, revelation, visions, healing, interpretation of tongues &c.

We believe the bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradasaic glory.

6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this ( the American ) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

1878 &c. to etc.

— gift spelled gifts in 1851, 1878, 1879, 1882, 1888, Tal, and 1891.

1878 prophesy to prophecy
— revelation spelled revelations in 1879, 1882, and 1891.

1878n &c. to etc.

1851 added: (American)
1878 omitted: (American)
1902 added: (the American)

1851 paradæsaical to paradisiac; also 1891.
1888 paradisiac to paradisaic
Tal paradisaic to paradisaical
1902 paradisaical to paradisiacal

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men: indeed we may say that we follow the admonition of Paul "we believe all things we hope all things," we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praise worthy we seek after these things. Respectfully &c.,

JOSEPH SMITH.

11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men: indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

JOSEPH SMITH.

-- worshiping spelled worshipping in T&S, 1879, 1882, and 1891.

Tal added: [ own

1851 praise worthy to praiseworthy

1851 omitted: [ Respectfully &c..

## Summary and Conclusion

The Articles of Faith were originally phrased by Joseph Smith in 1842 and until they were canonized in 1880, the text was not considered as fixed and appeared in some variant readings. Since canonization, no significant changes have been made in the wording of the Articles of Faith. The fourth article originally read, "We believe that these ordinances are. . ." In 1902, Elder James E. Talmage changed this to read, "We believe that the first principles and ordinances of the Gospel are. . ." One can easily see the reasoning for this change. Joseph Smith listed faith and repentance, which are principles rather than ordinances. Perhaps the word "first" was inserted at this point to indicate that these four principles and ordinances are not the only ones in the Church, but are the preliminary principles and ordinances of the Gospel. Additional ordinances that might be mentioned are: Sacrament, ordination, blessing of children, administering the sick, endowments, marriage, and work for the dead.

# APPENDICES

## Explanation of Appendices

The writer feels that the following appendices are self explanatory; however, an aid to help interpret them may be useful. The changes in wording have been explained in each of the parallel comparisons, and the most significant changes were summarized at the conclusion of each chapter. Most of the changes that are tabulated are not of a significant nature.

Many of the punctuation changes are the result of differences in versification of the various editions. Capitalizations were tallied as "Punctuation changed," and "Words changed" include the addition and omission of the plurals to a word. Spelling changes were often due to the difference of the British and American spelling of a word. In this study the texts were compared in succession by date of publication. It has since been determined that some printings were not copied from the preceding edition but from some earlier edition. The prime example is the 1891 edition of The Pearl of Great Price published in Salt Lake City by George Q. Cannon and Sons. The writer feels reasonably sure that Elder Cannon came into possession of the printing plates that were used in Liverpool, England, in 1882. When the writer tallied the differences between the 1891 edition when compared to the 1888 edition, he found that it was a mere reversal of the total differences between the 1888 edition when compared to the 1882 edition. For this reason, the writer feels to warn against hasty conclusions about the overall number of changes.

## APPENDIX A

### CHANGES MADE IN ABRAHAM 1:1-2:18

| | T&S | MS | 1851 | 1878 | 1879 | 1882 | 1888 | 1891 | Tal | 1902 | 1921 | 1949 | 1953 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Words added | 36 | 0 | 1 | 0 | 0 | 0 | 0 | 1 | 1 | 0 | 0 | 0 | 0 |
| Words omitted | 9 | 0 | 2 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 |
| Words changed | 22 | 5 | 1 | 1 | 2 | 0 | 2 | 2 | 5 | 2 | 0 | 0 | 0 |
| Words rearranged | 0 | 2 | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Spelling changed | 32 | 17 | 3 | 4 | 1 | 4 | 4 | 4 | 9 | 2 | 1 | 1 | 1 |
| Punctuation added | 31 | 13 | 9 | 7 | 0 | 1 | 2 | 0 | 2 | 2 | 0 | 0 | 0 |
| Punctuation omitted | 28 | 28 | 3 | 6 | 4 | 1 | 0 | 2 | 1 | 4 | 2 | 1 | 0 |
| Punctuation changed | 119 | 46 | 29 | 10 | 0 | 0 | 1 | 1 | 14 | 32 | 3 | 0 | 0 |
| Verse numbering | #'s 2-13 | #'s 1-13 | none | none | none | none | none | none | #'s 1:1-32 2:1-18 | | same | same | same |

APPENDIX B

CHANGES MADE IN ABRAHAM 2:19-5:21.

| | TaS | MS | 1851 | 1873 | 1879 | 1882 | 1888 | 1891 | Tal | 1902 | 1920 | 1921 | 1948 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Words added | Not available to compare with manuscript as area was illegible | 0 | 2 | 0 | 0 | 0 | 1 | 1 | 4 | 0 | 0 | 0 | 0 |
| Words omitted | | 0 | 3 | 1 | 1 | 0 | 1 | 1 | 0 | 0 | 0 | 0 | 0 |
| Words changed | | 0 | 2 | 1 | 0 | 1 | 2 | 2 | 7 | 2 | 0 | 0 | 0 |
| Words rearranged | | 0 | 2 | 0 | 0 | 0 | 0 | 0 | 5 | 0 | 0 | 0 | 0 |
| Spelling changed | | 6 | 5 | 7 | 1 | 1 | 5 | 5 | 6 | 4 | 0 | 2 | 0 |
| Punctuation added | | 15 | 20 | 11 | 0 | 0 | 0 | 3 | 3 | 5 | 2 | 1 | 0 |
| Punctuation omitted | | 57 | 15 | 4 | 0 | 2 | 3 | 0 | 4 | 16 | 0 | 6 | 1 |
| Punctuation changed | | 50 | 46 | 45 | 1 | 0 | 6 | 6 | 9 | 86 | 0 | 3 | 0 |
| Verse numbering | Ps's 11-32 | same | none | none | none | none | none | none | 2:19 thru 5:21. | | same | same | same |

APPENDIX C

VERSE NUMBERING FOR THE TWENTY-FOURTH CHAPTER OF MATTHEW AS FOUND IN THE KING JAMES VERSION OF THE BIBLE AND THE INSPIRED REVISION OF THE BIBLE IN COMPARISON TO THE EXTRACT OF THIS CHAPTER IN THE PEARL OF GREAT PRICE

| PGP | KJ | INSP | PGP | KJ | INSP | PGP | KJ | INSP |
|---|---|---|---|---|---|---|---|---|
| 1** | 23:39 | 23:39-41 | 19 | 8 | 19a | 38* | 32 | 41 |
| 2** | 24:1 | 24:1 | 20** | 22 | 19b-20 | 39** | 33 | 42 |
| 3** | 2 | 2 | 21** | 23 | 21-22 | 40* | 36 | 43 |
| 4** | 3 | 3-4 | 22** | 24 | 23 | 41* | 37 | 44 |
| 5 | 4 | 5 | 23** | 6 | 24-25 | 42** | 39 | 45a |
| 6 | 5 | 6 | 24 | 25 | 26a | 43 | 39 | 45b |
| 7 | 9 | 7 | 25 | 26 | 26b | 44** | 40 | 46-47 |
| 8 | 10 | 8 | 26 | 27 | 27 | 45* | 41 | 48 |
| 9 | 11 | 9 | 27** | 28 | 28 | 46** | 42 | 49 |
| 10 | 12 | 10 | 28** | | 29a | 47* | 43 | 50 |
| 11* | 13 | 11 | 29** | 7 | 29b-30 | 48 | 44 | 51 |
| 12** | 15 | 12 | 30** | | 31 | 49 | 45 | 52 |
| 13 | 16 | 13 | 31** | 14 | 32 | 50 | 46 | 53-54 |
| 14* | 17 | 14 | 32** | | 33 | 51 | 48 | 55a |
| 15 | 18 | 15 | 33* | 29 | 34 | 52 | 49 | 55b |
| 16 | 19 | 16 | 34** | 34 | 35 | 53 | 50 | 55c |
| 17* | 20 | 17 | 35** | 35 | 36 | 54 | 51 | 55d |
| 18** | 21 | 18 | 36** | 30 | 37-39 | 55** | | 56 |
| | | | 37** | 31 | 39-40 | | | |

*verse contains only slight revisions by Joseph Smith

**verse contains an additional amount of words supplied by Joseph Smith

APPENDIX D

CHANGES MADE IN JOSEPH SMITH'S REVISION
OF MATTHEW CHAPTER TWENTY-FOUR

| | 1878 | 1879 | 1882 | 1888 | 1891 | Tal | 1902 | 1921 | 1949 |
|---|---|---|---|---|---|---|---|---|---|
| Words added | 57 | 0 | 0 | 0 | 20 | 19 | 0 | 0 | 0 |
| Words omitted | 7 | 0 | 0 | 20 | 0 | 0 | 0 | 0 | 0 |
| Words changed | 37 | 0 | 1 | 2 | 2 | 5 | 0 | 1 | 0 |
| Words rearranged | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Spelling changed | 6 | 0 | 0 | 0 | 0 | 0 | 6 | 1 | 0 |
| Punctuation added | 9 | 0 | 0 | 3 | 2 | 3 | 4 | 1 | 0 |
| Punctuation omitted | 5 | 1 | 2 | 2 | 3 | 0 | 2 | 2 | 0 |
| Punctuation changed | 27 | 1 | 1 | 0 | 0 | 13 | 49 | 3 | 0 |
| Verse numbering | none | none | none | none | none | #'s 1-55 | | same | same |

APPENDIX E

CHANGES MADE IN THE HISTORY OF
JOSEPH SMITH, THE PROPHET

| | T&S | MS | 1851 | 1878 | 1879 | 1882 | 1888 | 1891 | Tal | 1902 | 1921 | 1935 | 1949 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Words added | 2 | 1 | 4 | 2 | 0 | 0 | 1 | 0 | 9 | 46 | 195 | 0 | 0 |
| Words omitted | 13 | 5 | 0 | 2 | 0 | 0 | 0 | 1 | 3 | 27 | 1 | 0 | 0 |
| Words changed | 17 | 15 | 10 | 3 | 4 | 0 | 10 | 10 | 18 | 36 | 3 | 0 | 1 |
| Words rearranged | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 13 | 0 | 0 | 0 |
| Spelling changed | 39 | 38 | 8 | 19 | 1 | 0 | 6 | 6 | 0 | 9 | 3 | 0 | 0 |
| Punctuation added | 96 | 167 | 63 | 22 | 3 | 3 | 7 | 7 | 6 | 84 | 11 | 0 | 0 |
| Punctuation omitted | 22 | 36 | 14 | 39 | 0 | 8 | 7 | 7 | 0 | 68 | 14 | 0 | 4 |
| Punctuation changed | 169 | 73 | 59 | 16 | 5 | 3 | 16 | 16 | 10 | 144 | 34 | 1 | 1 |
| Verse numbering | none | none | none | none | none | none | none | none | #'s 1-75 | | same | same | same |

APPENDIX F

CHANGES MADE IN THE ARTICLES OF FAITH

| | 1851 | 1878 | 1879 | 1882 | 1888 | 1891 | 1901 | 1902 | 1921 | 1948 | 1949 |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Words added | 1 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 |
| Words omitted | 2 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Words changed | 1 | 0 | 1 | 0 | 1 | 1 | 0 | 2 | 0 | 0 | 0 |
| Words rearranged | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Spelling changed | 3 | 3 | 1 | 0 | 3 | 3 | 1 | 1 | 0 | 0 | 0 |
| Punctuation added | 10 | 11 | 0 | 0 | 0 | 0 | 0 | 9 | 0 | 0 | 0 |
| Punctuation omitted | 4 | 6 | 0 | 0 | 0 | 0 | 0 | 3 | 3 | 1 | 0 |
| Punctuation changed | 12 | 9 | 0 | 0 | 0 | 0 | 0 | 11 | 7 | 0 | 1 |
| Verse numbering | none | none | none | none | none | none | #'s 1-13 | | same | same | same |

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